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Parasara
=

PARA'S'ARA SAMHITA

ORIGINAL TEXT.

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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Purānam, &c., &c.*

Calcutta

PRINTED BY H. C. DASS, ELYSIUM PRESS,
3, FURIAPUR STREET.

1908.

B. Cambrey & Co. Private Ltd.
CALCUTTA.

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PARA'S'ARA SAMHITA'.

CHAPTER I.

ONCE on a time, certain *Rishis* addressed the holy Vyása, blissfully seated with his mind concentrated (on Self) in the forest of *Devadâru* on the summit of the Himálaya, (as follows :—) (1)

Relate to us, O thou, the son of Satyavati, the rules of good conduct, cleanness, and religious rites, which may be beneficially followed and observed by men in this age of *Kali*. (2)

Having heard this, he of mighty prowess, effulgent as the sun or a blazing fire, and well-versed in the *S'rutis* and *Smritis*, replied as follows :—(3)

I am not an omniscient being, O *Rishis*! How then can I relate to you the rules of religious rites etc., (as interrogated) ? My father should be consulted for these informations. (4)

After that, the *Rishis* bent on learning the principles of virtue went to the hermitage at Vadarikâ with the holy Vyása at their head. (5)

Trees of wonderful fruit and foliage enhanced the beauty of that holy forest, where fountains and rivulets of crystal flow ran babbling into sacred pools. (6)

Herds of deer were found to roam about (in that forest), and birds of beautiful plumage were heard to join their melodious notes in a chorus of harmony. Temples of gods also were there, and the whole sylvan area was kept festive with the songs and dances of *Siddhas*, *Yakshas* and *Gandharvas*. (7)

In that forest, blissfully seated in the assembly of *Rishis*, and surrounded by the foremost of the holy sages (*Munis*), the high-souled Parás'ara, the son of *S'aktri*, was interviewed by the holy Vyása. (8)

He, at the head of his companions *Rishis*, circumbulated the person of his venerable progenitor (Parás'ara), and propitiated him with an applausive harangue. (9)

The great sage Parás'ara asked the holy Vyása and the congregated *Rishis* about their health, and welcomed them to his hermitage. (10)

The holy Vyása reported their well being on behalf of the *Rishis*, and addressed him as follows :—(11)

O thou father, who art ever fond of the devoted, dost thou be pleased to discourse on rules of religious rites, and virtue, if thou dost appreciate my devotion to thee, or if thou bearest any affection to me. (12)

I have heard the codes respectively framed by Manu, Vasishtha, Kas'yapa, Garga, Gautama, Us'anas, Atri, Vishnu, Samvarta, Daksha, Angiras, S'átátapa, Háríta, Yájñavalkya, Kátyáyana, Prachetá, Apastamva, S'ankha and Likhítá. (13—15)

Through your grace I have heard these *Dharma S'stras* narrated to me, and I have committed them to my memory as well. But all these codes had been meant to be effective (to be in force) during the cycles of *Satya*, *Treta* and *Dvápára* in this *Manvantara*.* (16)

All religious rules framed in the *Satya-Yuga* have been extinguished in this *Kali-yuga*. Hence discourse

* *Manvantara* lit.—an age or period of time presided over by a Manu: *Manvantara*, according to Manu, I. 79, embraces three hundred and twenty thousand human years, or one-fourteenth day of Brahma, his whole day consisting of such fourteen *Manvantaras*. We are living in the seventh *Manvantara*.—Tr.

to me on the rules of duties to be followed by the four-fold social order in the present age, as well as on acts of virtue in general. (17)

After Vyása had finished his questioning, Parás'ara, the foremost of the Rishis, began to thus discourse on the principles of virtue, both in the concrete and abstract. (18)

Hearst, thou, my son Vyása, and hear, O you Rishis, that at the end of each *Kalpa*, and at the beginning of each new creation of the universe, Brahmá, Vishnu, Mahes'vara, *S'rutis*, *Smitris* and rules of good conduct (ethics) should be ascertained for the each of the successive ages thenceforth commencing. (19)

Author there exists not of the *Védas*, the universal grand father (Brahmá) but recollects the texts of the *Védas* at the end of each universal dissolution, and is recognised as such in the next *Yuga*. Similarly, Manus but respectively recollect the rules of duty and good conduct etc., at the beginning of each *Manvantara*. (20)

Different are the rules of piety, etc., in the successive ages of *Satya*, *Trétá*, *Dvâpara* and *Kali*, according to the exigencies of each age. (21)

Practice of penitential austerities was the virtue in the *Satya yuga*; knowledge (of self), in the *Trétá*; celebration of religious sacrifices, in the *Dvâpara*; and practice of charity, in the *Kali yuga*. (22)

The Code of Manu was the authorized Code in the *Satya*; the Code of Gautama, in the *Trétá*; the Codes of S'ankha and Likhita, in the *Dvâpara*; and the Code of Parás'ara, in the *Kali yuga*. (23)

In the *Satya yuga* one should abandon the country in order to avoid the company of a sinner; in the *Trétá*

the village he lives in; in the *Dvâpara* the family he belongs to, and the sinner himself in the *Kali yuga*. (24)

Sinful is the conversation with a sinner in the *Satya Yuga*, his very sight in the *Trêtâ*, and eating his boiled rice in the *Dvâpara*. In the *Kali Yuga*, it is his act alone that degrades a man. (25)

A curse takes effect on the day it is given in the *Satya*; within ten days in the *Trêtâ*; in the course of a month in the *Dvâpara*; and within a year, in the *Kali Yuga*. (26)

In the *Satya*, the makers of gifts seek out their recipients. In the *Trêtâ* the givers invite the receivers of gifts at their houses, and send them away with the presents. In the *Dvâpara* gifts are made to those, who ask for them; and in the *Kali Yuga* they are given in lieu of services. (27)

The gift, which is made to a person by going over to his house, is the best; that, which is made by calling its receiver at one's (giver's) house, is the second; and that, which is given for asking is the worst form of gifts. A gift made in lieu of any service is no gift at all, and fails to bear any merit. (28)

The vital energy lies inherent in the bones in the *Satya Yuga*; in the flesh, in the *Trêtâ*; in blood, in the *Dvâpara*, and in the food (of a person), in the *Kali Yuga*. (29)

Piety is conquered by impiety; truth, by falsehood; kings, by their servants; and men, by women, in the *Kali Yuga*. (30)

Agnihotra sacrifices cease to exist, the worship of ancestors and preceptors is extinguished, and mothers usually give births to female child in the *Kali Yuga*. (31)

The ethical rules, which obtain in the different *Yugas*, and the Brāhmaṇas, who are respectively born therein, should not be unfavourably criticised in as much as in them (the spirit of) a *Yuga* is incarnated. (32)

The law givers (*Munis*) have made a gradation in the practice of expiatory penances according to the capacity of the penitent in each *Yuga*, but those laid down by the holy Parás'ara should be observed in the *Kali Yuga*. (33)

O you foremost of the *Munis*, this day I shall narrate to you, from memory, the religious duties as well as the rules of conduct to be performed and observed by the members of the four social orders in the *Kali Yuga*. (34)

Holy, blessed, and sin-absolving are the injunctions of Parás'ara, which have been promulgated for the welfare of the Brāhmaṇas and the establishment of piety. (35)

Good conduct is the true defender of virtue among all castes of men. Without it a man needs must be hostilely disposed towards virtue. (36)

A Brāhmaṇa, who daily performs the six religious duties (*Ṣaṭ Karma*)* and eats the residue of his *Homa*-oblations after having gratified the gods and the *Atithis*, never suffers any bad luck in life. (37)

Performance of *Sandhyā*, ablution, *Japa*, and *Homa*, study of the *Vedas*, divine worship, performance of the

* Study, teaching, celebration of, and officiating as priests at, religious sacrifices, and giving and taking of gifts are the six religious duties enjoined on a Brahman in the *Satya Yuga*.

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहश्चैव षट्कर्मस्य जपनः ॥

Manu, 10. 75.

Vais'adeva sacrifice, and the act of gratifying the *Atithis* (chance-comers at one's house) are the six daily religious duties enjoined on a Brāhmaṇa. (38)

Any person, happening to call at one's house during the performance of the Vais'adeva *Homa*, should be regarded as an *Atithi*, whether he be an erudite, ignorant, pleasant, or undesirable guest, inasmuch as an *Atithi* leads his host to heaven. (39)

A man hungry and fatigued with the troubles of a long pedestrian journey and happening to arrive at one's house during the performance of the Vais'adeva *Homa*, should be regarded as the only true *Atithi*; whereas he, that comes before that time, is not an *Atithi* at all. (40)

An *Atithi* should not be questioned about his vow, conduct and *Gotra*. Without any inquisitiveness at all, a house-holder should serve an *Atithi* with his hospitality, since the person of an *Atithi* is a veritable pantheon. (41)

A Brāhmaṇa residing in one's own village, or a relation happening to come on business and calling at one's house, should not be considered an *Atithi*. He, who is a chance-comer, is only fit to be called an *Atithi*. (42)

An *Atithi*, who has not accepted any previous hospitality, that day, a Brāhmaṇa observing a vow, as well as the one who studies the *Vedas*, every day, (happening to call at one's house) are called *Apurva Atithis*. (43)

A morsel out of the Vais'adeva oblation should be given to a mendicant happening to call at one's house during the performance of the Vais'adeva *Homa*. (44)

Yatis and *Brahmachâris* are entitled to receive morsels of boiled rice as alms. He, who eats his meal without having given boiled rice to a member of any of these two orders of ascetics, should practice a *Chândrâyana Vrata*. (45)

Water should be first given in the hands of a *Yati*, then the alms, and after that, water again. Alms thus given soars high as the mount Meru, and the water becomes boundless as the ocean. (46)

A mendicant can remedy the defective performance of a *Vais'vadeva Homa*, but any wrong done to a mendicant cannot be expiated by the performance of a *Vais'vadeva*. (47)

The twice-born ones, who eat their (mid-day) meals without having performed the *Vais'vadevas*, are consigned to the torments of hell. All their acts are fruitless. (48)

Râkshasas eat that which is eaten by a man with a turban on his head, or by him who eats with his face turned towards the south, or with his left hand placed on his left leg. (49)

By given a prepared betel leaf to a *Brahmachârin*, gold to a *Yati*, and pardon to a thief, one is punished with hell in the next world. (50)

An *Atithi*, no matter whether he is a sinner, *Chandâla*, or a patricide, happening to arrive at one's house during the performance of a *Vais'vadeva Homa*, should be duly honoured as the leader of his host to heaven. (51)

For a thousand years, the departed manes of him, from whose house an *Atithi* returns in despair, renounce eating and drinking. (52)

The Brāhmaṇa, who sits down to dinner without serving meal to an *Atithi*, well versed in the *Vedas*, eats but sin. (53)

The mouth of a Brāhmaṇa may be likened unto a field which is thornless and not swampy. He, who casts seeds in such a soil, is the only true cultivator. (54)

In good fields the seeds should be sown, unto worthy recipients* (Supātré) the gifts should be offered. Whatever is cast in a good soil or in a good recipient suffers no deterioration. (55)

A king should punish the inmates of villages wherein reside the Brāhmaṇas, who have neglected the study of the *Vēdas*, and live by begging; since it is they who harbour such thieves (in the guise of Brāhmaṇas). (56)

Kshatriyas should protect their subject people, conquer the armed forces of their adversaries with mighty prowess, and rule the country according to the rules of virtue. (57)

Victory or Prosperity, even if firmly established, can never remain a hereditary possession. Win victory with the sword; the enjoyment of earth's (soverignty) is but the proud privilege of the valarous. (58)

As a flower-man strings a garland of flowers by culling one from each flower-plant in the garden, so a king shall raise his revenue by imposing a light tax on his individual subjects without inflicting hardship on any. He will not be like a charcoal-man, who fells down all the trees in a garden and reduces them to cinders. (59)

* Several editions read *Suputra*, meaning, a good son—*Tr.*

Dealing in gems and metals, raising cattle, merchandise, and cultivation are all that is included within the profession of a Vaishya. (60)

Services to Bráhmaṇas are the highest virtues in S'udras, any other virtues practised by them are fruitless. (61)

A S'udra commits no sin by selling salt, honey, oil, milk, curd, whey, clarified butter, and milk. (62)

A S'udra should not eat any prohibited article, nor go onto an interdicted woman, otherwise he would be punished in hell. (63)

Drinking the milk of a Kapilá cow, knowing a Bráhmaṇa woman, and reciting the Vedas are the acts, by doing which a S'udra is punished with hell. (64)

CHAPTER H.

NOW I shall discourse on the religious duties respectively obligatory on the members of the four castes in the age of *Kali*, describing in detail the duties of a householder, as well, as enjoined by the holy Parás'ara. (1)

The Bráhmaṇa, who daily performs the six religious rites known as *Shat Karma*, should take to agriculture as a means of livelihood. (2)

It is quite virtuous to yoke eight bullocks to a plough. Yoking four bullocks to a plough is neither virtuous nor sinful. It is only the cruel that cause a plough to be drawn by four bullocks. Those, who yoke a pair of bulls to a plough, should be branded as killers of bullocks. (3)

A hungry, thirsty, or fatigued bullock should not be yoked to a plough; and a Bráhmaṇa should not cause

a maimed, diseased, or castrated bull to carry his load. (4)

A healthy, strong-limbed, vigorous bull, other than a castrated one, should be yoked or harnessed till mid-day, and not beyond that time, after which, his twice-born master should take his bath. (5)

After that, a twice-born one should attend to his daily rites of *Japa*, *Homa*, and divine worship; study the *Védas*; and feed one, two, three, or four *Snātaka* Bráhmaṇas. (6)

In the field which he himself has ploughed, and with money earned by his own labours, a twice-born one should celebrate the five daily religious sacrifices known as the *Pancha Yajna*, and cause himself to be initiated for the celebration of a *Kratu* sacrifice. (7)

The sale of oil or of any sweet vegetable juice by a Bráhmaṇa is prohibited by Law; but he is competent to sell paddy or any kindred cereal, as well as hays, wood, faggots, etc., (8)

A ploughman, by ploughing the earth with an iron-topped plough-share, commits the same sin in a day as a fisherman does, in the course of a year, by killing fish. (9)

A *Pāsaka* (one who catches animals by casting a noose), a fisher-man, a hunter, a bird-catcher, a miser, and a ploughman commit the same, and the same amount of, sin. (10)

A mortar (*Udakhal*), a grinding stone, an oven, a water-pot, and a broomstick are the five constant pieces of furniture (*Suna*) in a household by which life is destroyed. (11)

By celebrating a religious sacrifice, a cultivator is absolved of all sins which he may have committed by

killing the ground, by felling the trees, or by killing animals and insects. (12)

He, who even being a master of (lit:—sitting beside) stacks of grains, does not give any to the Brāhmaṇas, should be branded as a Brāhmaṇa-killer. (13)

By giving a sixth part of his crop to his king, a twenty-oneth part to the Brāhmaṇas, and a thirtieth part to the gods, a cultivator (lit: ploughman) is exonerated from all sins. (14)

Even an agriculturist Kshatriya should propitiate the gods and Brāhmaṇas with the produce of his fields. A Vais'ya, or S'udra should always live by trade, agriculture, or handi-craft. (15)

By not in any way serving the Brāhmaṇas, and by doing heinous acts, a S'udra becomes short-lived, and goes to hell, after death. These duties are imperatively obligatory on the men of four castes. (16)

CHAPTER III.

NOW I shall discourse on the period of one's uncleanness due to the birth or death (of any member of one's family). (1)

The period of uncleanness due to a birth or death in his family in respect of a Brāhmaṇa is three days. It is twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra, as laid down by the holy Parás'ara. (2)

The person of a Brāhmaṇa becomes clean through divine worship, and his body may be touched during the term of uncleanness due to a birth in his family. (3)

The period of uncleanness due to a birth in his family is ten days in the case of a Brâhmaṇa, twelve days in the case of a Kshatriya, fifteen days in the case of a Vaiśya, and thirty days in the case of a Śudra. (4)

Brâhmaṇas, who are the readers of the Vêdas and custodians of the sacred fire, become clean after a single day (under the circumstance); they, who are only the readers of the Vêdas, remain unclean for three days only; while those, who do not belong to any of the two preceding classes, remain unclean for ten days. (5)

The period of birth-uncleanness in respect of a Brâhmaṇa, who is devoid of all the religious rites peculiar to his caste and does not attend to his *Sandhyâ* worship, every day, and who is only a Brâhmaṇa by name, lasts for ten successive days. (6)

The period of birth or death-uncleanness in respect of agnates living in separate houses and with their separate wives should be regarded as lasting for ten days. (7)

Under both these conditions, the boiled rice of the family should not be eaten; and the four acts of gift-making, gift-taking, performing the *Homas*, and studying the *Vêdas* should be in abeyance during the period. (8)

The period of birth-uncleanness should be counted in its entirety in respect of one's agnates up to the fourth degree both in the ascending and descending line. The bond of kinship is severed at the fifth degree of consanguinity. (9)

Agnates to the fourth remove should observe uncleanness for ten days, those removed to the fifth degree should be unclean for six nights; those removed to the sixth degree would remain unclean for four days; and

those to the seventh remove would so remain for three days under the circumstance. (10)

Agnates removed to the fifth degree of consanguinity can not partake of the dinner given on the occasion of one's *S'rāddha* ceremony, while those removed to the sixth degree or more can safely join such a feast. (11)

The period of uncleanness in respect of a death by a fall from an elevated place, or by fire, or of one happening in a distant country, as well as in connection with the death of a new-born infant or a *Sannyāsin*, is only one day. (12)

One, hearing the death (of one's agnate) after ten days from the date of his demise, should be regarded as unclean for the next three days (from the date of such hearing), while having heard such news after a year from the day of his death, one would be clean, that day, by bathing with all his clothes on. (13)

On hearing the death of a *Sagotrā*, dead in a distant country, one would be unclean for a single day. (14)

The period of uncleanness in respect of a dead child of three fortnights of age is three nights only, while that in respect of the one dead before completing the sixth month of his existence is a day and night. The period of uncleanness in respect of the death of a child, aged from seven months to one year, is one day only. (15)

The corpses of infants, dead before cutting teeth, or dead immediately after parturition, should not be cremated. No libations of water should be given unto the spirits of such infants, nor should there be any uncleanness for their death. (16)

The period of uncleanness to be observed by the *enciēnte* in respect of an aborted foetus, or miscarried child is for the number of days corresponding to the months of her pregnancy. (17)

Abortion takes place within the fourth month, and miscarriage up to the sixth month, of gestation. A delivery of the child after that time is called parturition, and the period of uncleanness for the same is ten days. (18)

At the close of parturition if the mother is delivered of a living child, its agnates become unclean for ten days. In the case of a still-born child only its mother should be regarded as such. (19)

The period of uncleanness should be counted as running from the day preceding in cases where menstruation, death, or delivery would take place in the night. (20)

The corpse of a child, dead after teething, or after the rite of *Chudākaranam* having been done unto him, should be duly consumed in fire, and the period of uncleanness in respect of the death of such a child is three days. (21)

The period of uncleanness in respect of the death of a child, dead before teething, is that day only ; that in respect of the one, dead before the rite of *Chudākaranam* having been done unto it, is one day and one night ; that in respect of one, dead before being invested with the holy thread, is three days, and it is ten days only in respect of those, dead after that age. (22)

The period of uncleanness in respect of the death of a male child, dead in its mother's womb, is ten days, while that in respect of the death of one, dead just

after being delivered of its mother's womb, is one day only. (23)

The agnates of the father of a girl, dead before the rites of *Annaprās'anam* or *Chudākaranam* having been done unto her, would be unclean only for the day of her death, while they would so remain for three nights if she dies after her marriage. (24)

A householder should not observe any period of uncleanness in respect of the death of a Brahmacārin, in whose house the latter used to perform his *Homas* in life without in any way being related to him. (25)

A Brāhmaṇa is affected only by the tie of relationship as regards birth or death-uncleanness. Where there is no relationship there is no uncleanness also. (26)

Artisans, mechanics, physicians, slaves, slave girls, barbarians, *Srotriyas*, and kings should observe uncleanness for a single day only. *i.e.*, they would become clean by bathing on the day of the death or birth of any of their agnates. (27)

A Brāhmaṇa, engaged in killing, or making a gift, or out on attending an invitation, should be clean just at the time of gift making, etc. This is what is the dictum of the *Rishis*. (28)

A Brāhmaṇa householder, who regularly celebrates the religious sacrifices, would be clean by bathing on the day of his son's birth, if he does not come in touch with the lying-in-chamber. The mother* would remain unclean for ten days under the circumstance. (29)

A fellow-vowist, a Brāhmaṇa who has duly lighted the sacred fire, or whose body has been consecrated by the recitation of any *Védic Mantra*, a king, and he,

whom a king so desires, is not affected or sullied by a birth-uncleanness. (30)

Death-uncleanness of his parents in respect of a deceased son is ten days. A mother remains sullied by birth uncleanness of her child; the father regains his cleanness immediately after bathing, that day. (31)

A Brāhmaṇa house-holder not in any way coming in touch with his wife, after parturition, becomes clean by bathing, while his parturent wife remains unclean for ten days. (31)

Even a Brāhmaṇa, who is well-versed in the Védas with all their six subdivisions, is affected by birth uncleanness on the parturition of his wife, if he happens to come in contact with her. (32)

A Brahmana is defiled only by a unclean contact, there being no other defiliment in respect of a Brahmana. Hence by all means a Brahmana should renounce (defiling) contacts. (33)

Articles of gift projected to be given in connection with a forth-coming marriage or religious ceremony, are not defiled by a birth or death uncleanness occurring in the interim, if actually given away. In short, such gifts are not affected by an inter-current birth or death uncleanness. (34)

A Brahmana remains unclean for ten days only in connection with a birth or death-uncleanness occurring within the term of a pre-existing one. These ten days should be counted from the date of occurrence of the first uncleanness. (35)

The period of uncleanness in respect of the death of one expired for the succour of a Brahmana, or of captured cattle; or killed in a battle, is one day only. (36)

Heroes, dying undaunted amidst the armed forces of their enemies and without uttering any form of supplication, enjoy a perpetual residence in heaven. (37)

By conquest one wins the Goddess Fortune. By falling dead in battle one is locked up in the perpetual embrace of a heavenly nymph. Since transient is this body, why should one dread death or war? (38)

Mendicant Yogins or *Parivrājakas*, and heroes killed in battles without scars on their backs, are the two kinds of men whose souls, penetrating right through the solar disc, ascend to the higher regions. (39)

He, who well guards and rallies the routed soldiers after a defeat in battle, acquires the merit of a horse-sacrifice. (40)

Celestial nymphs sing of his glories and embrace him who bears sword-cuts, arrow-wounds and marks of club-thrashes on his body in battle. (41)

Thousands of beautiful *Nāga kanyās* (a kind of fairies) and celestial nymphs run eagerly after, and embrace, the spirit of him who is killed in battle, exclaiming "he will be my husband." (42)

In the sacrifice of battle (*Samgrāma-Yajna*) he, who drinks the hot stream of blood issuing from a wound in his forehead, drinks the juice of the sacred *Soma* (acid Aescæpis). Peerless is his merit in heaven. (43)

By quitting this life in a war of virtue (*Dharma Yuddha*)* the spirit of a hero is translated to that heaven which the pious and the erudite ascend by dint of their pieties, knowledge, and religious ceremonies duly celebrated. (44)

* A war declared for purposes which alone can sanctify blood shed and make war a virtue, such as the liberty of one's own father-land, the defence of one's hearth and home. &c. Tr.

At each step towards the cremation ground, the twice born ones, who carry the dead body of a friendless indigent Brāhmaṇa for cremation, acquire the merit of celebrating the successive religious sacrifices as described in the *Vēdas*. (45)

A Brāhmaṇa, who has carried and cremated the dead body of a Brāhmaṇa, who is neither related to an agnate or cognate to him, becomes clean again by practising *Prānāyāma*. (46)

Under these circumstances, Brāhmaṇas are not disqualified from undertaking any virtuous act on good auspicious days. The *Smṛitis* lay down that they become clean again by simply bathing. (47)

Having followed the corpse of a person whether one's agnate or otherwise, (to the cremation ground) one would be clean again by bathing, touching fire, and drinking clarified butter. (48)

By unwillingly following the corpse of a deceased Kshatriya (to the cremation ground), a Brāhmaṇa remains unclean for that day only and becomes clean by taking *Panchagavyam*. (49)

By following the dead body of a Vais'ya, out of ignorance, to the burning ground, a Brāhmaṇa remains unclean for two days, and becomes clean again thereafter by six times controlling his respiration in the manner of a *Prānāyāma*. (50)

By unknowingly following the carriers of a S'udra's corpse to the burning ground, a Brāhmaṇa would be unclean for three nights. (51)

After the lapse of the said three days, he should go to the foreshore of a river which runs into a sea, and regain his cleanness by a hundred times practising

the *Prānāyama*, and by drinking clarified butter, as well. (52)

Brāhmaṇas may follow the S'udras returning home after having cremated the corpse of a deceased S'udra, from after the bank of a pond, lake or tank. This is what has been enjoined by the knowers of scriptures. (53)

Hence, the twice born ones should never touch, follow, carry, or cremate the dead body of a deceased S'udra. Even a casual glance at the corpse of a S'udra, at the time of its being carried to the cremation ground, should be expiated by a look at the sun. A Brāhmaṇa should thus regain his cleanness under the circumstance. (54)

CHAPTER IV.

THE fate, which a man or woman comes by after having committed suicide by hanging, either out of inordinate pride, uncurbable love, or excessive fright or anger, will be presently described. (1)

For a period of sixty thousand years, the spirit of a suicide is consigned to the darkness of a hell, which is full of blood and fetid pus. (2)

No period of uncleanness should be observed in respect of such a violent death. The rite of cremation is denied to the corpse of a suicide; no tears should be shed for, nor any libation of water should be offered unto, the (spirit of) a suicide. (3)

Carriers and cremators of the corpse of a suicide, dead by hanging, as well as the cutters of the noose (round his neck) should regain their personal cleanness.

by practising a *Tapta Krichchha Vratam*. This is what has been enjoined by *Prajāpati*. (4)

Brāhmaṇas, who touch, carry, or commit to flames the corpse of a suicide dead by hanging, or of one killed by a bull (lit—cow), as well as the cutters of the noose in the first named, and the followers of the corpse, in either case, should recover the natural cleanliness of their persons by each practising a *Tapta Krichchha Vratam* and by feeding the Brāhmaṇas as well, by way of atonement. (5—6)

Each of them should make the gift of a cow with a bull to a Brāhmaṇa, live on warm water alone for the first) three days, on warm milk for the (second) three days, on warm clarified butter for the (third) three days, and on air alone for the (last) three days of the penance, (*Tapta Krichchha Vrata*). (7)

Having unwillingly eaten or dealt with a degraded person, a Brāhmaṇa would remain equally degraded for a fortnight, month, two months, six months, or a year. (8—9)

A fast of three days should be observed for the first fortnight, a *Krichchha Vrata* should be performed for the second, a *Krichcha Santāpana Vrata* should be performed for the third, a *Dasharātra Vrata* for the fourth; a *Parāka Vrata* for the fifth, a *Chāndrāyana* for the sixth, two such *Chāndrāyana Vratas* for the seventh, and a *Krichchha Vrata* covering a period of six months for the eighth fortnight, of such a defiling contact. The penitent should make as many gifts of gold to the Brāhmaṇas as the number of fortnights he might have lived in the company of a degraded person. (10—12)

The woman, who having bathed at the close of her

menstrual uncleanness, does not share the bed of her husband that day (fourth day of the flow), goes to hell after death, and is doomed to suffer the pangs of widowhood in her successive rebirths. (13)

He, who does not visit his wife on the day of her menstrual ablution, becomes certainly guilty of the dreadful sin of feticide. (14)

He, who forsakes a chaste innocent wife in youth, is sure to take birth as a woman in his seven successive incarnations, suffering the pangs of widowhood in each of them. (15)

She, who lightly treats her husband for his poverty or ignorance, takes birth as a female serpent in her successive rebirths, punished with the privations of a widowed life even in such hateful incarnations. (16)

As the owner of a field, wherein a seed carried by the wind is seen to sprout, becomes the owner of that sproutling also, and not the owner of the seed; so the husband of a woman, in whom another person has cast his seed, becomes the owner of the child born thereof in contradistinction to the owner of the sperm. (17)

Sons begotten by a man on another's wife may be divided into two classes such as *Kunda* and *Golaka*. A child begot on another man's wife by a person during the life-time of her husband is called a *Kunda*, while the one begot on her after her husband's demise is called a *Golaka*. (18)

Sons are either *Aurasa* (born of one's own loins), *Kshetraja* (begot on one's wife by another), *Dattaka* (filiated with the permission of his parent), or *Kitrima* (artificial). A son given by his father or mother in filiation is called a *Dattaka* son. (19)

He who marries before the marriage of his elder brother, the girl thus married, as well as her father who gives her away, the priest who solemnises such a marriage, and the elder brother thus superseded in marriage, all these five persons, go to hell. (20)

An younger brother marrying or performing an *Agnihotra* sacrifice before the marriage of his elder brother is called a *Parivettā*, while the elder brother is called a *Parivetti*. (21)

For the expiation of their respective sins, a *Parivettā* should practise two *Krichchha Vratas*, his bride should practise a *Krichchhati Krichchha Vratam*, while the priest, who solemnises such a marriage, should practise a *Chāndrāyana Vratam*. (22)

A younger brother commits no sin by marrying before the marriage of his elder brother, if the latter happens to be a hunch-back, eunuch, or idiot, or is born deaf or blind. (23)

A younger brother commits no sin by marrying before the marriage of an elder brother, if the latter happens to be a son of his father's elder brother, or a step brother, or a brother begot by his father on another man's wife. (24)

A younger brother may marry with the permission of an unmarried elder brother, if the latter wishes to observe a vow of life-long celibacy. This is the opinion of Shankha. (25)

A (married) woman may take a second husband under any of the five following exigencies, *vis.*, if her first husband long remains unheard of, or dies, or takes to asceticism, or loses his verile power, or becomes a degraded person. (26)

A widow, who betakes to *Brahmacharyayam* after

the demise of her lord, goes to heaven, after death, like *Brahmachārins*. (27)

A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body. (28)

As a snake-charmer forcibly draws a snake out of its hole, so does a wife, who follows her lord in death, lifts up his benighted soul from the abyss of hell, and enjoys the felicity of his company in heaven. (29)

CHAPTER V.

A BRAHMANA having been bitten by a dog, jackal, or wolf should bathe and repeat the sacred *Gāyatri*, the mother of the *Vēdas*. (1)

A person bitten by a dog would be pure again by bathing in water, in which cow-horns have been dipped, at the estuary of a great river, and by seeing the sea. (2)

A Brāhmaṇa having been bitten by a dog, at the close of his Vedic studies, or at the completion of a vow, should resume his cleanness by bathing in washings of gold and by taking clarified butter as well. (3)

A Brāhmaṇa having been bitten by a dog during the observance of a vow should fast for three nights, and then complete his vow after having taken clarified butter mixed with washings of *Kuśa grass*. (4)

A Brāhmaṇa, whether a vowist or not, should make obeisance to three Brāhmaṇas after having been bitten by a dog, and would be pure again under their gaze. (5)

A part of the human body smelled, licked, or scratched.

by a dog, should be purified by washing it with water and cauterising it with fire. (6)

A Brāhmaṇa woman having been bitten by a dog, wolf, or jackal, would be pure again by looking at the moon and stars. (7).

If the day (of bite) happens to be one in a dark fortnight when the moon is not seen, she should look at that quarter of the heaven where the moon is supposed to be, that day. (8)

A Brāhmaṇa bitten by a dog in a village where no other Brāhmaṇa resides would be pure again by bathing and circumbulating a bull, that day. (9)

The corpse of a *Sāgnika* Brāhmaṇa, killed by a cow, *Chandāla* or a king, or who has committed suicide by poison, should be burned in *Laukika* fire without reciting any *Mantram*. (10)

The *Sapinda* relations of such a Brāhmaṇa, happening to touch, or carry, or cremate his dead body, should practise a *Prājāpatyam*, and then with the permission of the Brāhmaṇas should wash the particles of his skeleton with milk, and burn them again in his own fire by severally reciting the *Mantras*. (11—12)

O you foremost of the *Rishis*, imagine the case in which a *Sāgnika* (keeper of the sacred fire) Brāhmaṇa is dead in a foreign country, and his own sacred fire stands blazing in his distant home. Now hear me discourse on the *Agnihotra* rites to be practised in connection with his death, as described in the *Vēdas*. (13—14)

On a piece of antelope skin should be spread blades of *kuśa* grass in the form of a man. After that, seven hundred *Paṭṭsha* leaves should be collected and distributed over the different parts of that image of *kuśa*

In the following order, *vis.*, forty *palās'a* leaves should be placed on its head, sixty on the region of its throat, a hundred on its arms, ten on its fingers, a hundred on its chest, thirty on its belly, eight on the region of its testes, five on the region of its verile organ, twenty one on its thighs, twenty on its knees and ankles, and fifty on its toes. (15—18)

Then the different articles and implements, which are used in connection with an *Agnihotra* sacrifice, should be distributed over the different parts of the image, as follows, *vis.*, a fire-churner made of *S'ami* wood should be placed on the region of its testes; a *Yahu* (crescent-shaped wooden ladle used for pouring the sacrificial butter into the fire) should be placed in its right hand; and an *Upāsāt*, in its left. A mortar should be placed on its one ear, a pestle on its back, a stone slab on its chest, clarified butter with grains of rice and and sesame in its mouth, a *Prakṣhaṇi* (vessel of holy water) on its other ear, an *Ajyasthali* (vessel of clarified butter) on its eyes, and bits of gold in the cavity of its mouth, nostrils, etc., (19—20)

Then a brother or a fellow vowist of the deceased should cast libation of clarified butter over it by reciting the *Mantra* "may he attain to the region of the gods, obeisance." (21—22)

All acts should be done in such a case according to the regulations laid down in connection with cremation of dead bodies. (23)

By acting as above directed, the spirit of the deceased goes to the realm of *Brahma*, and the twice-born ones, who join in this crematory rite, become entitled to elevation in the higher spheres. Those,

who do not follow this rule, become short-lived and go to hell, after death. (24—25)

CHAPTER VI.

HENCEFORTH I shall discourse on the Expiation of sin which one incurs by killing beasts and birds, etc. The holy Parás'ara described it of yore, and it has been elaborately dealt with in the institutes of Manu. (1)

Having killed a swan, crane, cock, duck, or a *Sharabha*, one should regain his cleanness by fasting for a day and night. (2)

Having killed a parrot, pheasant, heron, or pigeon, one should fast during one entire day and take his meal in the night. (3)

Having killed a crow, dove, *Bhāsa*, *Shāri*, or a Titteri, one should practise *Prāṇāyama*, both morning and evening, by standing in water. (4)

Having killed a vulture, falcon, peacock, owl, alligator, or a bird of the *Chāsa* species, one should forego all cooked food during an entire day, and fast during the following night. (5)

Having killed a sparrow, cuckoo, Khanja, Lavaka or a Raktapád, one should fast during an entire day and take his food in the night. (6)

By worshipping S'iva one is exonerated from the sin of killing a bird of the Kárandava, Chakora, Pingala, Kurar, or Bharadvāja species. (7)

Expiation for the sin of killing a pigeon, Bherunda, Sheyeva, Bhasa, or a Kapinjala, or of a bird of any other species, is a fast for an entire day and night. (8)

Having killed a cat, mongoose, snake, Boa, or a Dundubha (a species of non-venomous snake), one should feed Brâhmaṇas with Krishara by way of expiation, and make gift of an iron-stick to each of them in the shape of a *Dakṣhinâ* (honorarium). (9)

Having killed a porcupine, hare, tortoise, fish, or a Godhâ (a species of lizard) one should live on bringels alone for a day, whereby he would be pure again. (10)

Having killed a wolf, jackal, bear, or a hyena, one should observe a fast for three days, and make the gift of a Prastha measure of sesame to a Brâhmaṇa. (11)

Having killed an elephant, Gavaya (a species of ox), horse, buffalo, or a camel, one should fast for seven days, and propitiate the Brâhmaṇas as well as for expiation. (12)

The sin of unintentionally killing a stag, Ruru (a species of deer), or a boar, is extinguished by one's living, for an entire day night, on grains that have not been raised in a ploughed field. (13)

Similarly, having killed any other quadruped of the forest, one should fast for a whole day and night, and recite the *Mantra* sacred to the Fire-god for the expiation of one's sin. (14)

Having killed an artisan, S'udra, or a woman, one should practise two *Prâjâpatya* penances, and make gift of eleven oxen to Brâhmaṇas for expiation. (15)

Having killed an innocent Vaishya or Kshatriya, one should practise two *Atikrichchha* penances, and make gifts of twenty-one kine to Brâhmaṇas. (16)

Having killed a Brâhmaṇa, who is devoid of all rites peculiar to his order, or a Vai'sya, or S'udra who is true to the performance of religious duties, one should

practise a *Chāndrāyana* penance and make gifts of thirty kine to the Brāhmaṇas. (17)

The expiation for a Kshatriya, Vais'ya, or S'ūdra, who has killed a *Chāṇḍāla* or a member of any of the vile castes, should be regarded as the practice of an *Ardha-Kṛichchha* penance. (18)

A Brāhmaṇa, who has killed a thief, S'vapaka, or a *Chāṇḍāla*, shall be absolved of his sin by fasting and practising *Prāṇāyāma* for an entire day and night. (19)

A Brāhmaṇa having conversed with a *Chāṇḍāla* should expiate his sin by first holding a conversation with a Brāhmaṇa and by reciting the *Gāyatri* thereafter. (20)

A Brāhmaṇa having shared the same bed with a *Chāṇḍāla* should fast for three nights. Having walked the same road with a *Chāṇḍāla* he should regain his purity by reciting the *Gāyatri Mantra*. (21)

Having seen a *Chāṇḍāla*, a Brahmana should cast look at the sun ; having touched a *Chāṇḍāla* a Brāhmaṇa should bathe with all his wearing apparels on. (22)

Having unwillingly drunk the water of a tank which a *Chāṇḍāla* has caused to be excavated, a Brāhmaṇa should fast for a night and the whole day following. (23)

Having drunk the water of a well which has been defiled by the touch of a *Chāṇḍāla's* water pot, a Brāhmaṇa should live on barley and cow's urine for three days, whereby he would regain his personal cleanliness. (24)

The expiation for the sin of unwillingly drinking out of a *Chāṇḍāla's* cup is the performance of a *Chāndrāyana Vratam* in respect of a Brāhmaṇa, provided that the water is belched out immediately after taking ; whereas

a *Kṛichchha Santāpanam Vratam* should be practised in its stead, if the water is retained and digested in the stomach. (25—26)

In cases where Brāhmaṇas are enjoined to practise *Santāpan* penances, Kshatriyas should practise *Prājāpatyas*; Vais'yas, half-*Prājāpatyas*; and S'udras, quarter *Prājāpatyas*. (27)

Having unknowingly drunk milk, water, or curdled milk kept in the vessel of a person of vile caste, a member of any of the twiceborn orders should regain his purity by fasting, and practising *Brahma-Kurcham*, while a S'udra should fast, and make gifts according to his might, under the circumstance. (28—29).

Even once having knowingly partaken of the boiled rice cooked by a *Chandāla*, a Brāhmaṇa should expiate his sin by living, for ten (consecutive) nights, on a diet consisting of barley grains and cow's urine. (30)

Each day, only a morsel of barley grains soaked in cow's urine should be taken, and the penance should be duly brought to its close on the tenth day. (31)

If a *Chandāla* conceals himself, or live *incognito* in the house of a Brāhmaṇa, his brethren Brāhmaṇas should favour him, as follows, in respect of absolving his sin. (32)

Assembled in the holy Synod of Resignation (*Upasanyāsa*), they should address him as follows:—Rules of ethics heard from the lips of the Rishis, and inculcated in the holy Vedas, succour all beings. We succour thee, O thou knower of virtues, from this crisis of sinful defilement, (33)

For three days, in the company of these Brāhmaṇas, he (delinquent) should take cooked sesame with milk,

milk curd, clarified butter, and cow's urine, and bathe twice, each day. (34)

For the (first) three days he should take cooked sesame soaked in cow's urine, with milk; with milk curd for the second three days; and with clarified butter, for the last three days of the penance. (35)

One should not partake of boiled rice, which has been previously partaken of by another, neither that which is worm-eaten, nor that which has been given with a bad will. Not more than three *Pala* weights of milk and milk-curd and one *Pala* weight (8 tollas) of clarified butter should be taken at a time. (36)

Articles made of copper or bell metal should be purified with the help of ashes; and clothes, by washing; while the earthen vessels (kept in the room) should be thrown away. (37)

After that, a vessel-containing safflower, treacle, cotton, salt, oil, and clarified butter should be kept at the door of the room, and its roof tree should be set to fire. (38)

Having been thus absolved of his sin, he should sumptuously feed the Brāhmaṇas, and make gifts of thirty kine with a bullock to them. (39)

The ground should be again plastered and purified by performing rites of *Homa* and *Japa* upon it. The ground on which a Brāhmaṇa stands can never suffer any defilement or contamination. (40)

In the case where a washer-woman, or a woman of the cobar, hunter, or *Pukkas* a class resides *incognito* in the house of a member of any of the four social orders, only half of what has been laid down in the preceding case, with the exception of burning down the room, should be practised by way of purification. (41—42)

One should immediately come out of the room in which a *Chandāla* has entered, and throw away all the earthen pots kept therein. (43)

Earthen vessels containing oil, clarified butter, etc., should not be discarded (under the circumstance); they should be purified by sprinkling milk-water over them. (44)

What is the rite of purification in respect of a *Brāhmaṇa* suffering from an ulcer, in the pus and bloody secretions of which worms are found to germinate? (45)

Such a worm-infested *Brāhmaṇa* should be pure again by taking and bathing in a compound of cow-milk, milk-curd, clarified butter, and cow's urine, for three days. (46)

A *Kshatriya*, under the circumstance, would be purified by making a gift of five *Masha* weight of gold, (while) a *Vais'ya* would be pure again by (fasting for a day) and making the gift of a cow to a *Brāhmaṇa*. (47)

A *S'udra*, under the circumstance, need not observe any fast. It is the gift that purifies a *S'udra*, or he may secure his absolution by taking *Panchagavyam* and making obeisance to a *Brāhmaṇa*. (48)

By respectfully laying on his head the benedictory statement of "may all things be faultless" (*Achchhidramastu*) uttered by a *Brāhmaṇa*, a *S'udra* acquires the merit of an *Agnishtoma* sacrifice. (49)

In disease, danger, pestilence, or famine, or during supernatural visitations, a *S'udra* should cause a *Brāhmaṇa* to observe a fast, or to perform a *Vrata* or sacrifice instead of fasting or doing it himself, (50)

Or *Brāhmaṇas* may bless them out of their gracious will. The blessing of a *Brāhmaṇa* ranks equal with the merit of all pieties combined. (51)

Such a favour should be done to the weak, old, and juvenile. Favour shown by a Brāhmaṇa to any other may not bear the desired effect. Hence, he should not show favour to the unworthy. (52)

A Brāhmaṇa doing favour, (in respect of absolution of sin) out of affection, greed, fright, or ignorance, to an unworthy person, takes away the demerit from the latter. (53)

Brāhmaṇas, who advise the performance of an expiatory rite in respect of a person in his death bed; those who dissuade healthy men from undertaking rites of absolution on the ground of pressure of business, as well as those who themselves undertake such rites on behalf of the healthy, should be regarded as their male-factors. Such Brāhmaṇas go to hell, after death. (54—55)

He, who insults a Brāhmaṇa, is deprived of the privilege of performing any expiatory rite. Fruitless are his fasts and pieties. He can never acquire any merit in the eyes of heaven. (56)

Whatever a Brāhmaṇa enjoins is the law of virtue. He, who disobeys the dictates of a Brāhmaṇa, should be regarded as a Brāhmaṇa-killer. (57)

Truly meritorious are the fasts, vows, pilgrimages, penances, penitential rites and ceremonial ablutions made by him, who causes all these acts to be performed by a Brāhmaṇa for him. (58)

Whatever is defective in the practice of one's vows and penances, or in one's celebration of a religious sacrifice, is remedied, if one gets a Brāhmaṇa to practice or celebrate them on his behalf. (59)

Brāhmaṇas are the locomotive sanctuaries, solitary, and givers of all boons. Verily the sins of the polluted are washed away by the waters of Brāhmanic words. (60)

The word of a Bráhmaṇa is the word of a God. A Bráhmaṇa is a moving pantheon, his words can never be falsified. (61)

Boiled rice containing any insect or fly should be first washed with water, and one should touch it with ashes before partaking thereof. (62)

A Bráhmaṇa, who catches hold of his leg instead of touching the plate with his hand, during a meal, is supposed to eat the residue of another man's meal. (63)

One should neither eat with one's shoes on, nor while sitting on a bedstead. Looked at by a dog or a *Chaṇḍāla*, during his meal, a man should rise from his meal at once. (64)

Now I shall describe to you which kind of boiled rice is pure and which kind of boiled rice is forbidden to be taken, as related by the holy Parás'ara of yore. (65)

How can boiled rice to the measure of a *Droṇa* or an *A'dhaka*, eaten by a crow or a dog, be purified? You shall ask that of the Bráhmaṇas. (66)

Then the Bráhmaṇas, conversant with the *Vēdas* and *Vedāṅgas*, the protectors of virtue, shall say that, "boiled rice to the measure of a *Droṇa*, eaten or licked by a crow or dog, should not be abandoned." (67)

Thirty-two *Prasthas* make one *Droṇa*, and two *Prasthas* make one *A'dhaka*. Scholars, well-versed in the *S'ruti* and *Smṛitis*, call boiled rice to the measure of a *Droṇa* as *Droṇānnam*, and that to the measure of an *A'dhaka* as *A'dhakānnam*. (68)

A little of that portion of *Droṇānnam* or *A'dhakānnam*, which is eaten by a crow or dog, or smelled by a cow or ass, should be thrown away by a Bráhmaṇa, the rest being considered as pure and fit for use. (69)

The unaffected residue of such *Dronânnam* etc., after having scraped off the part (eaten or touched by a crow or dog as above described), should be sprinkled over with washings of gold, and again warmed on fire. (70)

(Such) boiled rice, sprinkled over with the washings of gold, heated on fire, and purified by the Vedic chants of Brâhmaṇas, becomes, that moment, pure and fit for use. (71).

CHAPTER VII.

HENCEFORTH I shall deal with the process of purifying vessels and utensils in general as described by the holy *Parâs'ara*. Wooden vessels are purified by scraping off their surface. (1)

Sacrificial vessels are purified by simply rubbing them with the palm of one's hand, during the celebration of a sacrifice, (while) *Grahas* (ladles) and *Chamas* (cans for drinking *Soma* juice) are purified by washing. (2)

At the time of cooking the sacrificial porridge (*Charu*) ladles and cans (*Sruk* and *Sruva*) are purified by washing them with warm water. Vessels made of bell metal should be cleansed with ashes, while those of copper should be cleansed by rubbing them with any acid substance. (3)

A woman, who has not known a man, is purified by her menstrual flow, and the flood tide of a river cleanses the (inundated) land in the absence of any impurity (adhesive to the soul.) (4)

A hundred pitchers of water should be lifted out of a pond, tank or well, in any way defiled, and its

purity shuld be effected by pouring *Panchagavyam* into it. (5)

A girl of eight years of age is called *Gauri*; at the ninth year of age she is called *Rohini*. A girl of ten is denominated *Kanyā*, and thenceforward she is called *Rajasvalā*. (6)

The departed manes of him, who does not give away his daughter in marriage after she has completed her twelfth year, drink her menstrual fluid, each month. (7)

The father, mother, and elder brother, all these three (relations), of a girl, who menstruates before her marriage, go to hell by seeing her thus in her periods. (8)

A Brāhmaṇa, marrying such a girl through temptations of flesh, should be looked down upon as the husband of a S'udra wife (*Vrishalipati*). He should neither be spoken to, nor allowed to sit at the same row with other Brāhmaṇas at a dinner. (9)

A Brāhmaṇa, visiting a S'udra woman even for a single night, should live by begging for three years from the date, in order to be absolved of the sin thereby committed. (10)

Now I shall describe the process by which a Brāhmaṇa, accidentally touching a *Chandāla*, or a parturent woman, or a degraded person after sun-set, should recover his personal cleanness. (11)

He should either look at fire, gold, or the luner path in heaven, and having followed a train of Brāhmaṇas should take an ablution in the river. (12)

Two Brāhmaṇa women touching each other during their menses should fast for three nights, whereby they would be clean again. (13)

A Brâhmaṇa woman in her menses, touching a Kshatriya woman similarly circumstanced as herself, should practise the penitential rite of *Ardha krichchham*, while a Kshatriya woman should practise a *Pâda krichchha Vratam* for purification. (14)

A Brâhmaṇa woman in her menses, touching a Vaishya woman in her flow, should practise the penitential rite of *Pâdonukrichchham*, while the latter should practice a *Pâda krichchham* by way of absolution. (15)

A Brâhmaṇa woman in her periods, touching a S'udra woman in her flow, should practice a *Krichchha Vratam*, while the latter should regain her cleanness by making gifts. (16)

A woman regains her personal cleanness on the fourth day of her flow after bathing; but she is not privileged to undertake any rite, whether *Daiva* (pertaining to the gods) or *Pitra* (in honour of one's departed manes), till the complete cessation of the discharge for the month. (17)

A woman suffering from any kind of uterine hæmorrhage is not affected by the discharge as regards her personal cleanness, inasmuch as the flow in her case is a disease and not the outcome of a normal (physiological) function. (18)

A woman becomes as abject as a *Chandâli* (woman of the most degraded caste) on the first, a *Brahmaghâtini* (murderess of a Brâhmaṇa) on the second, and a *Rajaki* (laundress) on the third day of, her menstrual flow. She regains her cleanness on the fourth day. (19)

A clean woman should successively bathe ten times, and touch, after each bath, the person of her, who,

though being in her menses, is incapacitated, through illness, from bathing, on the fourth day of her flow. (20)

A Brāhmaṇa, any wise, touching the person of a S'udra who has washed his mouth after eating, should take a bath for purification, while having touched one with unwashed mouth after eating, he should practise a *Prājāpatyam*. (21)

A Brāhmaṇa, who touches a dog, or a S'udra before washing his mouth, after eating, should fast for a day, and take the compound known as *Panchagavyam* in order to recover his cleanness. (22)

A vessel of bell metal, not defiled by the touch of wine, should be purified by rubbing it with ashes, while in a case of such defilement it should be purified by heating it in fire. (23)

Vessels of bell metal, smelled by kine, or defiled by the touch of dogs, crows, etc., or out of which S'udras have taken their food, should be purified by rubbing them with ten kinds of ashes. (24)

A vessel of bellmetal, in which washings of one's feet, or garglings of one's mouth have been cast, should be kept buried underneath the ground for six months, after which they should be unearthed (and considered fit for use.) (25)

Iron-pots are purified by simply removing them from one place to another, those of lead are purified by exposing them to fire, while those made of bones, teeth, horns, silver, gold, jems or stone are purified by washing them with water. Vessels made of stone should be likewise purified by washing them with water. (26—27)

Earthen vessels are purified by heating them in fire; while paddy should be purified by attrition. (28)

Large measures of paddy, or large numbers of clothes, anywise defiled, are purified, by sprinkling them over with water, their purification consists in simple washing, when their measure or number is small. (29)

Fabrics made of bamboo skin, wool, jute, cotton or silk are purified by simply dipping them in water. (30)

Bedsteads, woolen pillows, as well as yellow or red fabrics should be purified by exposing them to the sun. (31)

Pitcher-seats made of rush or grass (*Munjas*), broomsticks, winnows, strops or whetting stones, and ropes for binding wood, grass, etc., should be purified by washing them with water. (32)

Cats, flies, worms insects, vermin, and frogs touch things both pure and impure ; hence nothing is defiled by their contact. It is the dictum of Manu. (33)

A stream of water, which comes flowing over the ground or mixes with another (flow of) water, if previously used by another, should not be considered defiled as an used remainder. Similarly, oils, previously used by others, should not be considered as defiled. This is the dictum of Manu. (34)

Betels, sugarcane, oil-seeds, oil, *Madhuparkas** unguents, and *Soma* juice, if previously used or partaken of by another, do not suffer any defilement thereby. This is the dictum of Manu. (35)

Mires of road, water, boats, hays, and burned bricks are purified by exposing them to the sun and air. (36)

* A compound of honey, milkcurd, clarified butter, and sugar offered to honourable guests, or gods, on ceremonial occasions. Tr.

दधिसर्पिर्जलं द्वाद्दसिता चेतैश्च पञ्चभिः ।

Dusts blown about by the wind, as well as broad streams of water, suffer no defilement ; women, infants, and old men are always pure. (37)

One should touch one's right ear after having sneezed, coughed, spitted, or bitten any part of one's body, as well as after having told a lie, or talked with a degraded person. (38)

The fire-god, the *Védas*, the sun, and the moon, reside in the right ear of a Brāhmaṇa. (39)

The holy pools and streams such as the *Prabhāsa*, the Ganges, etc., always reside in the right ear of a Brāhmaṇa. This is the dictum of Manu. (40)

During the prevalence of a famine, in disease, or in a foreign country, or on the outbreak of a civic disturbance in one's father land, one's primary thought should be the protection of one's body. Piety should be a secondary consideration under the aforesaid circumstances. (41)

By any measure, whether mild or violent, one should try to recoup one's bodily health when diseased, and practise pieties when physically capable. (42)

One need not think of laws of decorum or cleanness when in distress. First get rid of the trouble and then practise virtues. (43)

CHAPTER VIII.

WHAT would be the expiation for the death of a cow, dead with halter round her neck, or while bound to a stake, her owner having had no desire to keep her so bound at the time? How should the owner of such a cow atone for his sin, though unintentionally committed. (1)

He should report his sin to Brāhmaṇas, well-versed in the *Vēdas*, *Vedāṅgas* and religious scriptures, who are firmly devoted to their proper duties in life. (2)

Now I shall describe the procedure to be adapted (by owner of the dead cow) in presenting himself before the synod of the holy, since it is the synod that will advise him as regards the nature of the expiatory rite to be gone through in his case. (3)

Having once ascertained the unmistakeable proofs of his sin, he (owner) should not eat anything before presenting himself before the synod. Eating, under the circumstance, tends to doubly enhance the sin, even in a place where such an assembly does not exist. (4)

Even in the case where the proofs of sin are of a dubious character, eating is prohibited until a definite decision is arrived at as regards its commission or non-commission. There should be no concealment of a sin after it is committed, as hiding tends to lessen its veniality. (5)

Whether light or atrocious, the full extent of the guilt (*lit*: sin) should be confessed and reported to the synod of the virtuous, for like intelligent and skillful physicians in a disease, it is they only who can absolve him of the sin. (6—7)

Having thus atoned for his sin, a truthful, straight-natured, remorseful penitent can get rid of his sin. (8)

A Kshatriya or a Vais'ya penitent, under the circumstance, should bathe with all his clothes on, and silently approach the holy assembly in his wet and dribbling garments. (9)

Then having entered the assembly, he should make obeisance to the (congregated) Brāhmaṇas by falling

flat upon the ground on his face, and report nothing verily to that body. (10)

Brāhmaṇas, who are ignorant of the *Vēdas*, and *Gāyatri* and *Sandhyā*, and those who do not cast any oblation in the sacrificial fire and live by agriculture, are only Brāhmaṇas in name. (11)

A synod or assembly consisting of thousands of those Brāhmaṇas who are devoid of *Mantras* and *Vratas*, and who trade upon the privileges of their own caste in order to earn a living, should be regarded as wanting in the status of a true synod. (12)

What these illiterate, ignorant, Brāhmaṇas say by way of expressing their opinion on a particular sinful act, without being able to interpret the true import of the scriptures, only serves to split the demerit of the act into a hundred parts, which, thus divided, defiles their souls in return. (13)

The synod, that lays down the form of an expiatory rite for a penitent without having any knowledge of the scriptures, acquires the demerit (of the act for which expiation is sought). The penitent is absolved of his sin. (14)

What three or four Brāhmaṇas, well-versed in the *Vēdas*, lay down as expiation for any particular delinquency, should be regarded as the only true form of expiation (that can be advised.) What thousands of other (ignorant) Brāhmaṇas may advise in the case is not of the right kind. (15)

Sin standeth in awe of them, who interpret the meanings of scriptures in conformity with the principles of sound reasoning. (16)

Like water in a stone (receptacle) that is purified

by the agency of the sun and air, a penitent is purified of his sin through the dictate of the synod. (17)

Like water that is dried up by the sun and air, the sin of a penitent is extinguished by the order of the *Parishad*; it does not attach itself either to the penitent, or to the synod. (18)

An assembly consisting of three or five Brāhmaṇas, who are well-versed in the *Vēdas* and *Vedāṅgas* even without consecrating the sacred fire, is called a *Parishad* (synod). (19)

Even a single Brāhmaṇa, who is a Muni with a knowledge of his self and devoted to prayers, performances of Vedic sacrifices, and ceremonial oblations (*Snātaka*), may constitute a *Parishad* in his individual capacity. (20)

In the absence of five Brāhmaṇas of the aforesaid type, an assembly consisting of Brāhmaṇas, who are content with their own profession, should be regarded as a *Parishad*. (21)

A council consisting of thousands of persons, who are Brāhmaṇas only in name, should not be honoured with the dignity of a *Parishad*. (22)

An wooden elephant, an antelope made of (stuffed) hyde, and a Brāhmaṇa who has not studied the *Vēdas* are the three (things) that merely bear the epithet of (their living, genuine, prototypes). (23)

Like a waterless well, like a deserted hamlet, like a *Homa* done without fire, meaningless is the life of a Brāhmaṇa, who is without any *Mantram*. (24)

Like a sexual intercourse by a eunuch, like seeds cast in a barren soil, like a meritless gift made to an ignorant person, meaningless is the life of a Brāhmaṇa who has not studied the *Rik* verses. (25)

As the different limbs of a picture in painting are gradually developed (by giving fresh touches), so the Brāhmaṇic virtues of a Brāhmaṇa are gradually evoked through the successive performance of religious rites. (26)

By advising on forms of expiatory rites, those, who are Brāhmaṇas only in name, go to hell. (27)

Brāhmaṇas, who study the *Vēdas*, and perform, each day, the five religious sacrifices known as the *Pancha-yajna*, are the wielders of the three worlds, and serve as the supports of men, who are addicted to the enjoyment of the objects of the five senses. (28)

As duly consecrated fires in cremation grounds consume the sins and impieties of the (cremated), so the Brāhmaṇas, illumined with the light of knowledge, consume all sins, and become like the gods. (29)

Like all impure things which should be cast in water, all sins and impieties should be merged in the water-like (pure) souls of Brāhmaṇas. (30)

A Brāhmaṇa without the *Gāyatri Mantra* is more degraded than a S'udra. Brāhmaṇas, who know the supreme Brahmá and are devoted to the *Gāyatri*, are the foremost in honour and sanctity. (31)

The person of a wicked Brāhmaṇa is more worshipful than that of a S'udra, who has controlled his senses. Who will milch a docile she-ass in preference to a vicious cow? (32)

Riden in the chariot of scriptures, and wielding the swords of *Vēdas* in their hands, Brāhmaṇas, whatever they may speak even in fun, is highly obligatory. (*Dharma*). (33)

Hence, he, who is well versed in the four *Vēdas* and *Védāngas*, studies the scriptures, and has got a mind

free from all hesitations or waverings, should be regarded as constituting the best Parishad in his individual self. In the absence of a such a man, a council consisting of ten Brāhmaṇa house-holders should be reckoned as a Parishad of the middling class. (34)

Brāhmaṇas should neither lay down the form of expiation in a particular case, unless commanded by the king to do the same, nor pronounce the verdict of absolution without first having got the permission of the king in that behalf. (35)

The sin of what a king wishes to do in contravention of the orders of the Brāhmaṇas (synod) becomes hundredfold, and sticks to him. (36)

Brāhmaṇas should lay down the form of expiation before a divine temple. They should first purify their minds of all impieties, and then lay down the form of expiation after having recited the *Gāyatri Mantram*. (37)

During the practice of an expiatory penance, the penitent should shave his entire head as well as the tuft of hair on his crown, thrice bathe, each day, pass his nights in a cowshed, and follow the kine to pasturage during the day. (38)

Even in extreme heat or cold, or in rain, or during a storm or gale, he should not think of seeking any kind of shelter or refuge for himself by abandoning the cattle to shift for themselves. (39)

Even if the cows intrude on another man's field, or devour the corn in his own house or in that of another, or if they suckle their calves, he should not speak anything about these to any one. (40)

He should drink after the cows have appeased their thirst; he should lie down after the cows have been comfortably housed. A cow sunk in mire he should try

his best to succour, even if the attempt imperils his own life. (41)

A protector of cows and Brâhmaṇas, who sacrifices his life for things good, is absolved of the sin of killing a cow or Brâhmaṇa. (42)

A *Prâjâpatyam* should be laid down as the expiatory penance for an act of cow-killing. A *Krichchha Prâjâpatyam* should be divided into four parts. (43)

The penitent should take a single meal on the first day, eat a single meal on the night of the second day, live upon something not obtained by begging on the third day, and take nothing but air on the fourth day, of the penance. This is called a *Pâda Krichchha Prâjâpatyam*. (44)

The penitent should take a single meal, each day, on the first two days, eat only once on the nights of the second two days, eat what is not obtained by begging on the third two days, and live on air alone on the last two days, of the penance. This is called a *Dvipâda Krichchha Chândrâyanam*. (45)

The penitent should take a single meal daily on the first three days, eat once alone on the nights of the second three days, take what is not obtained by begging on the third three days, and live on air alone on the last four days, of the penance. This is called a *Tripâda Krichchha Chândrâyanam*. (46)

The penitent should take a single meal daily on the first four days, eat only once, every night, on the nights of the second four days, take only what is not obtained by begging on the third four days, and live on air alone on the last four days, of the penance. This called a full *Krichchha Chândrâyanam*. (47)

Brāhmaṇas should be feasted at the close of the penance, and proper honorariums should be given to them. Twice-born ones should likewise recite the sacred *Mantram* in connection with the performance of this expiatory rite. A cow-killer is undoubtedly absolved of his sin after having thus feasted the Brāhmaṇas (at the close of this penance.) (48—49)

CHAPTER IX.

NO sin is committed, if a cow* dies under restraint, or in fastening, which is considered necessary for her protection. This would not constitute either an act of intentional or unintentional cow-killing. (1)

A twig, equal to the width of a thumb in girth, and measuring a cubit in length, with a tuft of fresh, undried leaves at its top, should be (used as) a *Danda* (rod for goading cattle). (2)

He, who beats or strikes down a cow with anything other than a rod of the above type, should atone for his sin by doubly practising the penance laid down before in connection with an act of cow-killing. (3)

An act of cow-killing may be divided into four classes according as a cow is killed under restraint, or in fasting, or by yoking her to a plough, or by simply beating. A *Pāda* (quarter) penance should be practised for a cow killed by restraining her, while a half penance should be practised if she is killed on account of being kept bound to a stake. (4)

* The term cow includes a bullock also.

A three quarter part of the penance should be practised if a cow dies on account of being yoked to a plough, while the penance should be practised to its full extent if she is killed down right by hammering. (5)

An offence of (cow-killing) by restraint is committed if a cow dies on account of being kept restrained in a pasturage, cowshed, castle, or plain, or at the shore of a sea or river, or in a ditch, or rock-cave, or on a barren ground. (6)

An offence of cow-killing by fasting is committed if a cow dies on account of being bound with any kind of binding chord, strappings, bells, etc., either in a house or forest, no matter whether such fasting is intentionally made or otherwise. (7)

An offence of cow-killing by yoking is committed if a cow or bullock dies on account of being yoked to a plough, or through being subjected to a heavy pressure, or to carry an extremely heavy load, or on account of being bound in rows of three or four. (8—9)

If a cow (or bullock) dies on account of being struck with a rod or pelted with a stone, either intentionally or unintentionally, by a person, intoxicated, enraged, or insane, such a striking should be considered as the cause of her death. (10)

But if after having been struck down as (above described), the said cow (or bullock) regains her consciousness, and rises up, or eats five or seven mouthfuls of hay, or drinks water, no expiation is necessary for the (beating etc.). (11—12)

A quarter part of the expiatory penance should be practised after having destroyed the pregnancy of a cow if the impregnated matter lies in a gelatinous and undifferentiated state in her womb; half of that should

be practised if the foetus is caused to be aborted after the signs of pregnancy have become fully patent ; and a three quarter part of the expiatory rite should be performed if her pregnancy is destroyed after she has become quick with her calf. (13)

A penitent should shave the hair on his body in connection with practising a quarter part of the penance ; shave his mustache in practising a half penance, and all his hairs, excepting the tuft of hairs on his crown, in practising a three quarter part of the penance. A complete shaving from one's head to foot is enjoined to be made in respect of practising a full penance under the circumstance. (14)

A pair of clothes should be gifted away in connection with a quarter ; a vessel of bellmetal, in connection with a half ; a single bullock, in connection with a three quarter ; and a pair of bullocks, in connection with, a full penance. (15)

But the foetus of a cow may be quick with life even before the full development of its limbs. The expiatory rite for an act of cow-killing should be doubly performed after having destroyed a full developed calf in the womb. (16)

A quarter part of the expiatory penance should be practised after having broken down the horns of a cow with a rod or stone ; a half penance should be the expiation in the case where the horns are completely rooted out. (17)

The practice of a *Pāda krichchha Vratam* is the expiation for an act of spraining the tail of a cow ; that of a *Dvipāda krichchha Vratam* is the expiation for fracturing any of her bones, that of a *Tripāda krichchha Vratam* is the expiation for breaking her ears, while

that of a *krīchchha Vratam* is the expiation for an act of cow-killing. (18)

No expiatory rite should be performed in respect of the death of a cow that survives six months even after the fracture of her waist, horns, of any other bone in her body. (19)

A cow-beater should apply oil with his own hands to a wound or ulcer in her body, caused by the beating, until it is fully healed up, and live upon fodder until she becomes strong and sound again. (20)

A cow, (under the circumstance) should be well-cared for until she becomes sound again in all her limbs. Then her assaulter should make obeisance to Brāhmaṇas and renounce his feigned bovine character. (21)

But if all her limbs do not become sound again, if she suffers mutilation in any part of her body, then a half of the expiatory penance for an act of cow-killing should be practised. (22)

Now I shall describe the expiatory penance for one who kills a cow, out of anger, with a log of wood, stone, or weapon. (23)

Having killed a cow with a log of wood, one should practise a *Sāntapanam Vratam*; a *Prājāpatyam Vratam* should be practised after having struck her down with a brick-bat; a *Taptakrīchchha Vratam*, after having pelted her to death with stones; and an *Atīkrīchchha Vratam*, after having killed her with a weapon. (24)

Five cows should be gifted away in connection with a *Sāntapanam* penance; three, in connection with a *Prājāpatyam*; eight, in connection with a *Taptakrīchchham*; and thirteen, in connection with an *Atīkrīchchham* penance. (25)

A cow similar in features to the one killed by the penitent or her equivalent in value should be gifted away in connection with the practice of an expiatory penance (under the circumstance). This is what is enjoined by Manu. (26)

It is sinful to fasten or restrain a cow (or bullock) for the purpose of branding her body; but it is not sinful to bind or restrain cows (or bullocks) for the purpose of milching, or putting them together in a shed at evening, or for yoking them to carts. (27)

For an act of burning the skin of (a bullock) at the time of branding, or for subjecting a bullock to carry an extremely heavy load, or for an act of perforating the (septum of its) nose, or for an act of leading a bullock over impassable mountains or rivers, the performance of an expiatory rite is imperatively obligatory. (28)

A quarter penance should be practised for an act of over burning; a half penance, for that of subjecting a (bullock) to carry an extremely heavy load; and a three-quarter penance, for that of perforating its nose. A full penance should be practised for an act of cow (bullock) killing. (29)

Whether fastened, or free, if a bullock dies on account of its skin being over burned, a quarter part of the penance should be practised (by its owner) by way of expiation. This is what is enjoined by Parás'ara. (30)

Restraint, fastening, strapping, subjecting her to carry a heavy weight, beating, and sending her fully strapped to impassable places may be set down as the six factors, which tend to kill a cow (or bullock). (31)

Pressed by a chord through her private parts, if a cow dies in a house, the owner of the house should

practise an *Ardha Krichchha* penance for the expiation of his sin. (32)

A cow should neither be bound with a rope made of the fibres of cocoanut, hemp, or rush, nor with an iron chain. A man should be posted with an axe in his hand by the side of a cow, in the event of her being so bound. (33)

A cow should be bound with a rope made of *Kṛśa*, or *Kuśa* grass, with her head towards the south. No expiatory rite is necessary, or be performed even if such a rope catches fire and the cow is burnt down. (34)

What would be the process of expiation, if an adjacent hay-stack catches fire and burns down a cow, fastened close by? One should extinguish one's sin (under the circumstance) by repeating the sin-absolving *Gāyatri*. (35)

He, who pushes down a cow (or bullock) into a tank or well, or fells down a tree upon her back, or sells her to a beef-eater, commits the sin of cow-killing. (36)

A three quarter penance should be practised, if in the attempt at succouring a cow from (such a dangerous (situation) her neck, leg, rib, or ear is broken, or if she dies, or is drowned in a well or tank. (37—38.

No expiatory rite should be performed, if a cow dies in attempting to drink water in a stream, tank, well or fountain. (39)

No expiatory rite should be performed, if a cow dies by falling in a ditch near a well, or in a river or tank, or in a reservoir of water consecrated to public use. (40)

If a cow dies by falling in a ditch near the door of one's house, or in a tank situate within one's premises, or in an excavation made for the construction of one's

house, it would be obligatory on the owner of such a ditch, tank or excavation to practise an expiatory penance for the death of the cow. (41)

It shall be incumbent on her owner to practise an expiatory penance, if a cow (or bullock) is killed by a tiger, snake, or fire, or is struck by lightning while under restraint in a shed at night. (42)

No expiatory rite should be performed, if a cow is killed by an arrow during the storming of a village by a besieging army, or by the tumbling down of an edifice, or by a heavy down-pour of rain. (43)

No expiatory rite should be performed in respect of the death of a cow, that is killed in battle, or by a wood-fire, or by conflagration, or during the destruction of a village. (44)

No expiatory rite should be performed in respect of the death of a cow, that dies while strapped for medical or surgical purposes, or during the extrication of her calf in a case of difficult parturition. (45)

Expiation is necessary for the death of a cow, dead on account of being kept huddled together with other sick kine, or for the reason of being treated by an ignorant cow-doctor. (46)

Persons, who witness the slaughter or unnatural death of a cow, without in any way attempting to rescue her, stand charged with the sin of cow-killing. (47)

In a case where several persons stand accused of the offence of cow killing but the real killer is not definitely known, it will be lawful for the king's officers to ascertain the real culprit by administering oaths to them severally and with the help of external evidence as well. (48)

In a case where several persons have accidentally killed a cow, it shall be incumbent on each of them to practise a quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing). (49)

The blood of a killed cow should be carefully tested in order to ascertain whether she had been lean or diseased in life, inasmuch as the nature of the penance would vary according to the state of her health at the time of death. Hence, the testing should be carefully done. (50)

The performance of a *Chāndrāyaṇam* has been enjoined by Manu, the only one who knew all the scriptures, as an expiation, under any circumstance, for the sin of cow killing. (51)

He, who wishes to grow his hairs during the practice of an expiatory penance, under the circumstance, should practise it double and pay a double honorarium in connection therewith. (52)

A king, a prince, and an erudite Brāhmaṇa may practise an expiatory penance without shaving his head. (53)

He, who grows his hair (during the practice of a penance) without paying a double honorarium therefor, does not stand absolved of his sin. He, who advises such a form of penance, goes to hell. (54)

Whatever sin a man commits attaches itself to his hair. Hence, he should clip his hairs to the length of two fingers' width from their ends. (55)

This rule should be followed by maidens and matrons (under the circumstance), inasmuch as shaving of the head and a separate mess and bed are prohibited in respect of a woman. (56)

A woman (in her penance) should not pass the night in a pasturage, nor should she follow the king during

the day, especially in a forest or at a confluence of rivers. (57)

O Vyāsa, wearings of antelope-skins (during the term of a penance) are prohibited; in respect of women. They should practise the penance by bathing thrice, every day, and by worshipping the gods. (58)

Living among her friends, (a woman) should perform all the *Vrataṣ* such as *Krichchha Chāndrāyaṇam*, etc.; clean in body and spirit she should keep at home following the regulations as laid down. (59)

He, who having killed a cow, tries to conceal his sin in this life, is consigned to the pangs of *Kālasutra* hell, after death. (60)

Liberated from that hell, he is born as a eunuch or leper, or as an indigent person in his seven successive incarnations. (61)

Hence, one should confess one's sin and discharge religious duties peculiar to one's order. One should not be extremely angry with an infant, woman, or an old man. (62)

CHAPTER X.

I HAVE dealt with the expiatory penances to be practised by the members of the four social orders for the expiation of their sins. A man having known a prohibited woman should practise a *Chāndrāyaṇa* penance. (1)

A morsel of food should be diminished, each day, in the dark fortnight (of the month the penance is practised) and likewise increased, each day, in the light fortnight, the penitent foregoing all food on the day

of the new moon. This is the process of practising a *Chāndrāyana*. (2)

The morsel of food (to be taken by the penitent) should be to the size of a hen's egg, as otherwise, it being contrary to the spirit of the scriptures, the *Vratam*, (the penance) will not expiate the sin of the penitent. (3)

Brāhmaṇas should be feasted at the close of the penance, and pairs of clothes and cows should be gifted to them. (4)

Having gone unto a *Chāṇḍāla* or *S'vapāk* woman, a Brāhmaṇa should fast for three nights with the permission of Brāhmaṇas. (5)

He should shave his head together with the tuft of hair on his crown, practise three *Prājāpatya* penances, and then having performed *Brahma Kurcham* (a kind of penance in which the penitent having fasted on a day of full moon drinks *Panchagavyam* on the next morning), should propitiate the Brāhmaṇas. (6)

He should daily recite the *Gāyatri Mantra*, and make the gift of a cow and bullock to a Brāhmaṇa, whereby his sin would be undoubtedly extinguished. (7)

Having visited a *Chāṇḍāla* or a *S'vapāk* woman, a Kshatriya or Vais'ya should practise two *Prājāpatya* penances and make the gift of a cow and bullock to a Brāhmaṇa. (8)

A S'udra having known a *Chāṇḍāla* or a *S'vapāk* woman should practise a *Prājāpatya* penance, and make the gift of a cow and bullock to a Brāhmaṇa. (9)

Having known, through ignorance, his mother, sister or daughter, a man should practise three *Krichchha Vratas*, and a *Chāndrāyana* penance, thereafter, and cut away his genitals for the expiation of his sin. The same penances, etc., should be practised for expiating

the sin of knowingly going unto one's own mother's sister. (10—11)

As enjoined by the holy *Parás'ara*, he, who knows his own mother's sister, out of ignorance, should practise *Chándráyana* penances, and make gifts of ten cows and ten bullocks to Bráhmaṇas, whereby he would be pure again. (12)

Having ridden one's own father's wife, or mother's (female) friend, brother's daughter, preceptor's wife, daughter-in-law, brother's wife, or the wife of one's own maternal uncle, or the daughter of a cognate relation, one should practise three *Prájápatya* penances and make the gift of a pair of cows to Bráhmaṇas, whereby his sin would be extinguished. (13—14)

Having gone to a she-animal, prostitute, she-buffalo, she-camel, female monkey, she-ass, or a sow, one should practise a *Prájápatya* penance. (15)

Having carnally known a cow, one should recover his purity by practising a *Trirātri Vratam*, and by making the gift of a cow to a Bráhmaṇa. He, who goes unto a she-ass, she-camel, or she-buffalo, may regain his purity by fasting for an entire day and night. (16)

During the out-break of a war, civic disturbance, pestilence, or epidemic, or on the apprehension of a foreign conquest, one should keep a constant eye upon one's own wife. (17)

Having held incest with a *Chandála*, a woman should confess her guilt to ten eminent Bráhmaṇas. (18)

Immersed up to her chin in a well containing clay and liquid cow-dung, she should stay there for one night, abjuring all food, whereby she would regain her purity. (19)

After that, she would be lifted out of the well, and having entirely shaved her head she should take a barley diet. After that, she should fast for three nights, passing the last night of her penance in water. (20)

After that, a decoction of the roots, leaves and flowers of Shankhapushpi in combination with *Panchagavyam* and washings of gold should be given her to drink. (21)

She should take a single meal, each day, till the appearance of her monthly flow, living out-side (of her husband's house) during the full term of the penance (22)

At the close of the penance she should feast the Brāhmaṇas and make the gift of a pair of cows to them, whereby she should be pure again. This is what *Parāś'ara* enjoins. (23).

Women of all the four social orders should practise a *Krichchha Chāndrāyana* penance under the circumstance. A woman, like the earth, can suffer no defilement. (24)

A woman forcibly ravished by a man, in captivity, as well as she, who accommodates a man on account of being physically over-powered, or out of a sense of danger to her life, should regain her purity by practising a *Sāntapanam* penance. This is what has been enjoined by *Parāś'ara*. (25)

A woman, who having been once ravished by another man, turns back with repugnance from the path of inequity, should expiate her sin by practising a *Prājāpatya* penance, whereby she would be pure after her next monthly period. (26)

Half the body of him whose wife drinks wine is degraded. There is no deliverance for the man whose half self is thus degraded. He should mentally repeat

the *Gdyatri mantra*, and practise a *Krichchha Sántapanam* penance. (27—28)

A fast for a night, after having drunk *Panchagavyam* with washings of *kusha* grass, constitutes the practice of a *Krichchha Sántapanam* penance. (29)

She, who gets herself impregnated by her peramour, after having been deserted by her lord, or during his absence in a distant country, or after his demise, should be banished, the degraded sinful one, in an alien kingdom (30)

A Bráhmaṇa woman, who elopes with another man, is called a fallen woman. She can never be taken back in her family. (31)

She, who, out of lust, goes away and forsakes her friends, relations, husband, and sons, is a lost creature both in this world and the next. (32)

No expiation exists for the sin of a woman, who, for ten days, thus remains absent from home. She should be reckoned among the degraded from after the tenth day after her elopement. (33)

No expiation exists for the conduct of a woman, who absents herself for ten days from home. Hence, under no circumstance should a woman be absent from home (without the knowledge of her guardians), as otherwise she would be reckoned among the degraded. (34)

The husband (of such a woman) receiving her back in his house (under the circumstance) should practise a *Krichchha Chándráyaṇa*; and her relations, a half of that penance, while those, who might have eaten or drunk in her company, should regain their purity by fasting for an entire day and night. (35)

A Bráhmaṇa woman, who leaves her home out of her own accord, and without the instigation of any

other mān, and happens to know more than a hundred men thereafter, should be abandoned by her friends and relations. (36)

Defiled is the house of a man, if such a woman enters it. The house of her paramour should be designated as her paternal house (37)

A house defiled by such an unholy presence should be purified by plastering it with *Panchagavyam*; all earthen vessels should be thrown out of it and clothes and wooden furniture kept therein should be purified in the usual orthodox method. (38)

Copper vessels (kept in such a house) should be purified by washing them with *Panchagavyam*, and utensils made of bell-metal and found therein should be purified by rubbing them with ten kinds of ashes. (39)

A Brāhmaṇa, in whose house (such a fallen) woman might have stayed, should report the incident to Brāhmaṇas, and having performed an expiatory rite according to their direction should gift a pair of cows to them and practise a *Prājāpatyam* penance. (40)

The owner of such a house, other than a Brāhmaṇa, should fast for an entire day and night and purify it with a plastering of *Panchagavyam* under the circumstance. After that, he should treat the Brahmanas to a sumptuous repast in the company of his sons and servants. (41)

The sky, air, fire, Chamasa with other utensils and implements of a religious sacrifice, *Kusha* grass, and terrestrial water are above all defilement. (42)

By dint of fasts, vows, ablutions, worship, *Japa*, and *Homa*, Brāhmaṇas are always purified. (43)

CHAPTER XI.

HAVING taken beef, or the boiled rice of a *Chândâla*, or any filthy organic matter such as sperm etc., a Brâhmana should expiate his sin by practising a *Chândrâyaṇa* penance. (1)

A Kshatâiya or a Vais'ya, under the circumstance, should practise a half *Chândrâyaṇam*, while a S'udra should regain his purity by practising a *Prâjâpatyam*. (2)

A S'udra should take *Panchagavyam*; and a Brâhmana, *Brahmakurcham*. A Brâhmana should gift a cow; a Kshatriya, two; a Vais'ya, three; and a S'udra, four cows, under the circumstance. (3)

A Brâhmana taking the boiled rice of a S'udra, or of one unclean with a birth uncleanness, or of one of uncertain caste, as well as the boiled rice which is forbidden to be taken, or is the remainder of another man's meal, out of ignorance, or in a time of distress, should practise a *Krichchha* penance on having come to know thereof, and drink *Brahmakurcham* by way of expiation. (4—5)

Boiled rice eaten by a snake, mongoose, or cat is purified by sprinkling it over with washings of *Kus'a* grass containing sesame. There can be no doubt about it. (6)

Having taken any kind of interdicted boiled rice, a S'udra is purified by drinking *Panchagavyam*; a Kshatriya or Vais'ya, under the circumstance, is purified by practising a *Prâjâpatyam* penance. (7)

If a Brâhmana leaves his plate and rises up from among a row of Brâhmanas, at a dinner, the rest shall not eat the remainder of the boiled rice left in their plates. (8)

A Brāhmaṇa, who eats such a remainder, out of greed or ignorance, should expiate his sin by practising a *Krichchha Śāntapanam* penance. (9)

Having taken, out of ignorance, a white garlic, egg-fruit, turnip or onion, or having unwillingly drunk the milk of a she-camel, or of an ewe, or the milky juice of a tree, a Brāhmaṇa should fast for three nights, and regain his purity by taking *Panchagavyam*. (10)

Having eaten a frog or a mouse, out of ignorance, a Brāhmaṇa, when he comes to know of it, should fast for an entire day and night, and regain his purity by living on a barley diet. (11)

Brāhmaṇas may always eat without impunity in the houses of Kshatriyas and Vais'yas, clean in their body and spirit and devoted to the performance of religious rites, on the occasion of a *Homa* or *S'rāddha*, whether celebrated in honour of the gods or of their departed manes. (12)

Clarified butter, oil, milk, treacle, and articles of confectionary cooked in oil and offered by a S'udra should be taken by a Brāhmaṇa only at the bank of a river. (13)

What would be the expiation for the sin of a Brāhmaṇa who eats the boiled rice of one impure with a birth or death uncleanness? How would the form of expiation vary according to the caste of the person whose boiled rice is thus partaken of? (14)

Having eaten the boiled rice of a S'udra, impure with a birth uncleanness, a Brāhmaṇa should recover his purity by eight thousand times repeating the *Gāyatri Mantram*. *Gāyatri Mantra* a thousand and five thousand times repeated, should be the expiation for respectively eating the boiled rice of a Kshatriya and S'udra under the circumstance. (15—16)

Having eaten the boiled rice of a Brāhmaṇa, impure with a birth-uncleanness, a Brāhmaṇa should recover his purity by practising a *Prānāyāma*, or by reciting the *Vāmadevya Sāman*. (17)

Rice, oil, milk, or any other kind of (raw) edible substance, come from the house of a S'udra, and cooked in the house of a Brāhmaṇa, becomes fit to be eaten by Brāhmaṇas. This is the injunction of Manu. (18)

Repentance purifies a Brāhmaṇa that takes boiled rice in the house of a S'udra, during a time of distress, or a hundred repetition of the *Gāyatri Mantra* is the expiation for his sin, under the circumstance. (19)

A Brāhmaṇa can safely partake of the boiled rice of a *Dāsa*, *Nāpita*, *Gopāla*, *Kulamitra* and *Ardhasiri*, among S'udras, as well as that of one who has resigned himself (to his care). (20)

A son begotten on the person of a S'udra's daughter by a Brāhmaṇa, and duly consecrated with Brāhmaṇic rites by another Brāhmaṇa, is called a *Dāsa*. A son thus begotten, but not consecrated, is called a *Nāpita*. (21)

A son begotten by a Kshatriya on the person of a S'udra's daughter is called a *Gopāla*, whose boiled rice a Brāhmaṇa can safely partake of. (22)

A son, begotten by a Brāhmaṇa on a Vais'ya's daughter and duly consecrated, is called an *Ardhaka*, (*Ardhasiri*), certainly whose boiled rice may be partaken of by a Brāhmaṇa. (23)

What would be the expiation for the sin of a man, who unwittingly drinks milk, water, milk-curd, or clarified butter kept in the vessel of one whose boiled rice should not be partaken of (by a Brāhmaṇa)? (24)

If a Brāhmaṇa, Kshatriya, Vais'ya or S'udra asks for the form of the expiatory rite (to be performed by him under the circumstance), Taking of *Brahmakurcham*, or fasting should be enjoined according to the caste of the penitent seeking the expiation. (25)

No fasting should be laid down in respect of a S'udra who is purified by making gifts. The eating of *Brahmakurcham* for a single day and night serves to purify even a *Chāṇḍāla*. (26)

Holy and sin-absolving is *Panchagavyam*, which is a compound of cow's urine, cow-dung, cow's milk, curdled cow-milk, cow-butter in a clarified state, and the washings of *Kus'a* grass. (27)

The urine of a black cow, the cowdung of a white cow, the milk of a copper coloured cow, and the curdled milk of a red cow should be collected (for the compound, *Panchagavyam*). (28)

The butter made out of the milk of a *Kapilā* cow, or all the above said four articles such as milk, urine, etc., of a *Kapilā* should be collected for concocting the compound. A *Pala* weight (8 tollas) of cow's urine, and three *Pala weights* of curdled cow milk should be given in (the compound, *Panchagavyam*). (29)

A *Pala* weight of clarified cow-butter, cowdung to the length of a half thumb, seven *Pala weights* of milk, and a *Pala* weight of the washings of *Kus'a* grass should enter into the composition of *Panchagavyam*. (30)

Cow's urine, (under the circumstance) should be taken by reciting the *Gāyatri Mantram*; cowdung, by reciting the one beginning with *Gandhadvāra*, etc., cow-milk, by reciting the one running as *Apyayasva*

etc., and milk curd by reciting the one commencing as *Dhadhi Kravna*, etc. (31)

Clarified butter should be taken by reciting the *Mantram*, *Sukram*, etc., and the washings of *Kus'a* grass, by reciting the one beginning as *Devasyatva*, etc. The whole (compound) *Panchagavyam* should be consecrated by chanting the *Rik Mantram* and kept by the side of fire. (32)

The six aforesaid substances should be mixed together by reciting the *A'pohishthā*, etc., *Mantra*, and consecrated by reciting the one, running as *Mānastoka*, etc. A *Homa* should be duly performed with seven *Kus'a* blades with uncut tops and of the colour of a parrot. (33)

The compound (*Panchagavyam*) should be lifted with such *Kus'a* blades and the penitent should cast it in the sacrificial fire by reciting the *Mantra*ḥ *Irāvati*, *Idam Viṣṇu*, *Manastoka*, *S'amvati*, etc. The unoffered remainder of the compound should be taken by the penitent himself. (34)

The compound (*Panchagavyam*) should be stirred by repeating the *Pranava Mantra*, and churned, lifted and taken by the same *Mantram*. (35)

The sin that lies ensconced in the skeletal bones of a sinner is all consumed by this *Brahmakurcham*, as fire consumes its fuel wood. (36)

Impure is the water in a vessel over which drops of water fall dribbling out of the mouth of a drinker. He, who drinks such water, should practise a *Chândrāyana* penance. (37)

A twice-born one drinking the defiled water of a well in which a dog, jackal or monkey has fallen, or in

which bones and hairs have been cast, should practise (the following) penance by way of expiation. (38)

If a skeletal bone or hair of a man, crow, cat, boar, ass, camel, cow (bullock), elephant, peacock, rhinoceros, tiger, bear, or lion, falls into a well, or tank, the water of that well or tank should be considered as defiled. (39—40)

Those, who drink the water of such a tank (or well), should recover their purity by practising the following expiatory penances. (41)

A Brāhmaṇa becomes pure by fasting for three nights (under the circumstance); a Kshatriya, by observing a fast for two days; a Vais'ya, by fasting for an entire day and night, and a S'udra, by fasting for a night only. (42)

A Brāhmaṇa, who eats boiled rice of one who does not cook his own food, or cooks the food of another, or eats boiled rice cooked by another, should practise a *Chāndrāyana* penance. (43)

What is the merit of making a gift to an *Apachā* (Hit., who does not cook his own food) Brāhmaṇa, in as much as both the giver and recipient of the gift go to hell. (44)

He, who having duly consecrated the sacred fire does not perform therewith the five domestic sacrifices, each day, is called *Parapākanivṛitta* by the *Munis*. (45)

He, who having quitted his bed at early dawn and performed the five daily domestic sacrifices, lives on another man's boiled rice, is called a *Parapāka*. (46)

He, who, although not a house-holder himself, makes gifts to Brāhmaṇas, is called an *Apacha*. (47)

Brāhmaṇas, true to the duties of each *Yuga* they are

born in, should not be in any way censured, since they are the embodiments of the spirit of a *Yuga*. (48)

Having uttered a menacing sound (*Humkara*) to a Brâhmaṇa, or having bethoued one's superior, one should bathe and propitiate him for the whole day. (49)

Having chastised a Brâhmaṇa with a chord of rush, or dragged him by the neck with a peice of cloth, or defeated him in a quarrel, one should propitiate him by falling down at his feet. (50)

Having threatened a Brâhmaṇa with a stick, one should (expiate one's sin) by fasting for an entire night ; having floored, or brought him down on the ground, one should fast for three nights ; having drawn blood out of his body, one should practise an *Ati Krichchha* penance, while having assaulted him in a manner so as to cause any bruise on his body, one should practise a *Krichchha* by way of expiation. (51)

Living on a quantity of boiled rice that can be held in the palm of one's hand constitutes the practice of an *Ati-Krichchha* penance, while a continuous fasting for three days constitutes that of a *Krichchha Vratam*. (52)

A hundred thousand repetition of the *Giyatri Mantrah* should be regarded as the expiation in a case in which all or multifarious sins have been combinedly committed. (53)

CHAPTER XII.

A MAN should bathe after having dreamt a bad dream, or after having vomitted, or shaved himself, or after having known a woman, or after an exposure to the smoke of a cremation ground. (1)

Members of the three twice-born castes, after having unwillingly taken wine, urine, or any kind of fecal matter, should again get themselves duly consecrated. (2)

The use of an antelope-skin, rush-girdle (Mekhalā), mendicant's rod, as well as the practice of vows and alms-taking are excluded from a rite of re-consecration. (3)

The practice of a *Prājāpatyam* penance is the expiation for S'udra, or woman, under the circumstance. He or she should regain his or her personal purity by bathing and taking the compound, *Panchagavyam*. (4)

What should be the form of expiation in the event of any obstruction to one's daily rite of ablution, or on the extinction of the sacred fire in one's house, or on the accidental break of one's vow. (5)

Members of the three social orders (Kshatriya, Vais'ya and S'udra) should regain their purity either by practising two *Prājāpatyas*, or by resorting to a place of pilgrimage, or by making a gift of eleven kine. (6)

Now I shall speak about the form of expiation in respect of a Brāhmaṇa (under the circumstance). He should betake himself to a forest, shave his head together with the tuft of hair on its crown, at a crossing of two roads therein, practise three *Prājāpatyas*, and make the gift of a cow with a bullock to a Brāhmaṇa, whereby he would recover his purity as narrated by the self-originated (*Svāyambhuva*) *Manu*. (7—8)

The holy ones have described five kinds of bathing such as *A'gneyam*, *Vāruṇam*, *Brāhmam* and *Divyam*. (9)

An *A'gneyam* bath consists in rubbing one's body with ashes; a bath by plunging in river is called

Vâruṇam; the one by reciting the *Apoḥiṣṭâ Mantra* is called *Brâhmanam*, while the one by getting oneself drenched when the sun shines is called *Divyam*, the one in which the bather rubs his body with dust being called *Vâyavyam*. (10)

He, who bathes at the occurrence of (such a) phenomenon, acquires the merit of performing an ablution in the Ganges. (11)

The Gods and *Pitṛis* in aerial shapes, thirsty and in need of water, follow a *Brâhmaṇa* out on bathing, with the hope of obtaining libations of water. (12)

In despair do they return on having seen him squeezing water out of his cloth, hence, one should not twist one's wet cloth (after a bath) before offering libations of water unto one's departed manes. (13)

The *Pitṛis* abjure the libations of water offered by him, who forcibly brushes the water out of his hair after a bath, or spits out the water on the surface of water in connection with the performance of a rite of *A'chamanam*. (14)

A twice-born one, even after having made an *A'chamanam* (a rite of rinsing one's mouth with water) with a turban on one's head, or without tucking the hem of one's lower garment into the waist band (*Muktakachchha*), or without holding the holy thread on his shoulder, should be regarded as impure. (15)

Sitting on land one should not perform an *A'chamanam* on water, nor on land while standing in water; he, who, by touching both land and water, performs a rite of *A'chamanam* under either circumstance, becomes pure. (16)

A man should again rinse his mouth with water after having sneezed, coughed, eaten, or risen from a sleep.

or changed his cloth, or after a walk, although he might have rinsed his mouth before. (17)

A Bráhmaṇa should touch his right ear after having sneezed, spitted, or spoken a lie, or pricked his teeth, or conversed with a degraded person. (18)

(The gods) Brahmá, Vishnuh, Rudrah, the sun, the moon, and the wind-god reside in the right ear of a Bráhmaṇa. (19)

Commendable is a bath, during the day, in waters purified by the rays of the sun. A night bath, other than one made under the auspices of a lunar eclipse, is always prohibited. (20)

Maruts, Vasus, Rudras, A'dityas and other gods are merged in (reside in) the moon, hence; a bath under the auspices of a lunar eclipse is enjoined as obligatory in the scriptures. (21)

A gift, other than the one made on the occasion of a wedding ceremony, lunar eclipse, or *Sankránti* (passing of the sun over to the next zodiacal sign), or under the auspices of a religious sacrifice (celebrated in connection with the harvesting and threshing of new corn), should not be made in the night. (22)

A gift in connection with the birth of one's son or the celebration of a religious sacrifice, or with the performance of a benedictory rite, or made under the auspices of a lunar eclipse, may be made during the night. (23)

The two middle quarters (*Prahāras*) of the night are called *Mahānis'i*. Bathing is not prohibited during the first and last quarter of the night, as in the day. (24)

A Bráhmaṇa having touched a tree growing on a

Chaitya (a tomb stone), a *Chandâla*, or a seller of *Soma* should bathe with all his clothes on. (25)

Weeping before the collection of the bits of skeletal bones of a deceased relation by one after cremation should be expiated by an ablution. A Brâhmana weeping for a dead friend or relation within ten days of his death should perform an *A'chamanam* before bathing. (26)

On the occasion of a solar or lunar eclipse, all streams or reservoirs of water become as sacred as the Ganges in respect of making gifts or ablutions therewith. (27)

By bathing in water consecrated with the blades of holy *Kus'a* grass, or by performing a rite of *A'chamanam* therewith, or by drinking such water, a Brâhmana acquires the merit of drinking *Soma* juice. (28)

Brâhmanas, devoid of *Sandhyâ* and prayer, oustead of the office of keeping the consecrated fire, and unmindful of the study of the *Vêdas*, are called *Vrishalas*. (29)

A Brâhmana, who is afraid of being thus degraded to the low status of a *Vrishala*, should read at least one chapter of, if incapable of reading, the entire collection (*Vêdas*). (30)

A Brâhmana, who lives on the boiled rice of a S'udra, although he be a daily reader of the *Vêdas*, or a daily performer of *Japas* and *Homas*, does not come by a better fate. (31)

The knowledge, that is acquired from a S'udra, partaking of a S'udra's boiled rice, the act of sharing the same bed or seat with a S'udra, as well as his touch or contact, drags down a Brâhmana, even if effulgent

with the light of wisdom, to the degraded level of a S'udra. (32)

Verily, I do not know, my child, in what kind of womb will a Brāhmaṇa be reborn in his next birth, that feeds himself fat on the boiled rice of a S'udra, impure with a birth or death-uncleanness. (33)

He will be born as a vulture in his twelve successive incarnations ; as a hog, in his next ten ; and as a dog, in his next seven. This is the opinion of *Manu*. (34)

A Brāhmaṇa, who in consideration of a honorarium casts libations of clarified butter in fire on behalf of a S'udra, is himself degraded to the status of a S'udra, while the latter is elevated to that of a Brāhmaṇa. (35)

Having observed a vow of silence, a Brāhmaṇa should not speak ; having spoken during a meal a Brāhmaṇa should discard the remainder of his food. (36)

A Brāhmaṇa, who, at the middle of his meal, drinks water out of the plate in which he has been eating, degrades his own self ; abortive are the *S'rāddhas* performed by him in honour of the gods, or of his departed manes. (37)

The *Pitris* return in despair, and the gods, unpropitiated, from the presence of a Brāhmaṇa, who does not offer libations of water unto them, even having got the proper libatory vessels by his side. (38)

If a house-holder, an intelligent and upright Brāhmaṇa, should always think of supporting his family and dependants with means in perfect conformity with the dictates of good conscience. (39)

A Brāhmaṇa should acquire and cultivate knowledge with money earned by honest means. A dishonest or unfair means of livelihood degrades a Brāhmaṇa, and

divests him of the right of performing any religious rite whatsoever. (40)

Holy is the sight of a king, *Kapilā* cow, or ocean, or of a Brāhmaṇa, with the consecrated fire and well-versed in the *Vēdas*, hence, one should try to see them, every day. (41)

A fire-churner, a black cat, a black goat, and sandal-wood, as well as a good jem, clarified butter, sesāme, and a black antelope-skin should be kept in one's house. (42)

A field measuring ten times the area of one in which a hundred kine can roam about unfettered in the company of a youthful bullock is called a *Gocharma*. (43)

One, guilty of a heinous sin, like an act of Brāhmaṇa-killing, either by body, mind, speech or act, should expiate it by making the gift of a *Gocharma*. (44)

A gift made to a poor relation, or specially to a Brāhmaṇa, well-versed in the *Vēdas*, tends to increase the longevity of its giver. (45)

A woman, menstruating a second time within sixteen days of her last flow, would be pure again by an ablution, that day, while she should remain unclean for three days, if it occurs after the sixteenth day. This is the opinion of Manu and Ūs'anā. (46)

Having touched a *Chandāla* woman, a Brāhmaṇa remains unclean for two days, having touched a parturient woman he remains unclean for three days, having touched a woman in her menses he remains unclean for six days, and having touched a degraded woman he remains unclean for eight days. (47)

Having approached any of these persons, a Brāhmaṇa should bathe with all his clothes on, and regain

his purity by a look at the sun after having unknowingly touched her. (48)

A foolish Brāhmaṇa, who sucks water with his mouth out of a well or tank, is sure to be reborn as a dog in his next birth. (49)

A Brāhmaṇa wishing to revisit his wife, after having solemnly abjured her company and declared her as an interdicted woman, should announce his intention to Brāhmaṇas. (50)

He, who fails to make gifts, or practise virtues, out of physical exhaustion, anger, ignorance, or nescience, should practise the following expiatory penance for three days. (51)

Thrice he should bathe, each day, at the confluence of the *Mahānadi*, and make gifts of ten kine to Brāhmaṇas thereafter. (52)

Having eaten the boiled rice of a Brāhmaṇa addicted to sinful or vicious habits, one should observe a fast for an entire day and night. (53)

Having partaken of the boiled rice of a righteous Brāhmaṇa, well versed in the *Védāntas*, even for a single day and night, one is absolved of one's sin. (54)

Three *Krichchha* penances should be practised in connection with the death of him who dies with his face or anus unwashed, or expires suspended in the air with his feet not touching the ground. (55)

The *Gāyatri Mantra* should be repeated ten thousand times, and three hundred times the *Prāṇāyāma* should be practised. Twelve times the penitent should bathe, without rubbing his hairs dry, at any sacred pool, and make a pilgrimage, thereafter, to a shrine, not less than twelve *krośas* distant from his place of residence.

This is what constitutes the practice of *Krichchhā Vratam*, under the circumstance. (56)

A house holder, who, mad with lust, ejects his seed on the ground (practises masturbation), should repeat the *Gāyatri*, a thousand times, and thrice practise the *Prāṇāyāma*. (57)

On a Brāhmaṇa-killer having asked a Brāhmaṇa, well versed in the four *Vēdas*, about the form of expiation (to be gone through in his case), he should advise the miscreant to resort to the shrine at *Sétuvandha*. (58)

Abjuring the use of shoes and umbrella, he should live by begging alms of the four social orders on his way to *Sétuvandha*, not seeking the gifts of the unrighteous. (59)

He shall ask for alms by saying. "I am a miscreant, I have killed a Brāhmaṇa, now do I stand at your door for alms." (60)

He should live either in forests, or by the side of sacred fountains, or on the banks of holy rivers, or in cowsheds if staying in a town or village, during the time, confessing his sin to them all the while. (61)

Thereafter he should visit the stone bridge, ten thousand *Yojanas* long and a hundred *Yojanas* wide, built by the monkey general Nala across the ocean at the command of Rāma, whereby his sin of Brāhmaṇicide would be extinguished. (62—63)

A king guilty of Brāhmaṇicide should expiate his sin by celebrating a horse-sacrifice. The pilgrim in (the preceding case) or the sacrificial horse having returned from *Sétuvandha*, he or the king should treat the Brāhmaṇas to a sumptuous repast, in the company of his sons and servants, and make gifts of a hundred kine to Brāhmaṇas, well-versed in the four *Vēdas*. (64—65)

A Bráhmaṇa-killer may be exonerated of his sin through the grace of the Bráhmaṇas. A person having killed his wife during the observance of a vow should practise a penance similar to that enjoined in connection with Bráhmaṇicide. (66)

A drunkard Bráhmaṇa should expiate his sin by resorting to the shore of a river that runs into a sea, and by, there, practising a *Chándráyaṇa* penance, after which, he should feed the Bráhmaṇas, and make the gift of a cow and bullock to them. (67—68)

Having stolen gold, belonging to a Bráhmaṇa, the stealer should approach the king of the country with a club in his hand, and ask him to kill him on the spot. (69)

Discharged by the king, the stealer will get rid of his sin ; but the king shall capitally punish him who has intentionally stolen (such gold). (70)

As oil drops poured on water soon spread over its surface, so sin is contaminated from one person to another by the use of the same bed, seat, or cushion, or through contact and conversation. (71)

All sins are extinguished through the practice of *Chándráyaṇa* or *Tulapurusha* penance, as well as by living on barley diet, or by following the cows to pasturage. (72)

Thus is compiled the *Dharma S'ástra* by the holy Parás'ara, composed of five hundred and ninety-nine verses. (73)

A perusal of this *Dharma S'ástra*, like a study of the *Védas*, is equally obligatory on those, who aspire to a residence in heaven (after death). (74)

THE END.

पराशरसंहिता ।

प्रथमोऽध्यायः ।

अथातो हिमशैलापे देवदारुवनालये ।
व्यासमेकाग्रमासीनमपृच्छऋषयः पुरा ॥ १
मानुषाणां हितं धर्मं वर्त्तमाने कलौ युगे ।
शौचाचारं यथावच्च बह सत्त्ववतीसुत ॥ २
तच्छ्रुत्वा ऋषिवाक्यन्तु समिहाम्यर्कसन्निभः ।
प्रत्युवाच महातेजाः श्रुतिस्मृतिविशारदः ॥ ३
न चाहं सर्वतत्त्वज्ञः कथं धर्मं वदाम्यहम् ।
अस्मत्पितैव प्रष्टव्य इति व्यासः सुतोऽवदत् ॥ ४
ततस्ते ऋषयः सर्वे धर्मतत्त्वार्थकाङ्क्षिणः ।
ऋषिं व्यासं पूरस्कृत्य गता बदरिकान्तमे ॥ ५
नानावृक्षसमाकीर्णं फलपुष्पोपशोभितम् ।
नदीप्रसवणाकीर्णं पुष्पतीर्थैरलङ्कितम् ॥ ६
सुगमक्षिगणाव्यञ्च देवतायतनावृतम् ।
यज्ञगन्धर्वसिंहैश्च नृत्यगीतसमाकुलम् ॥ ७
तस्मिन् ऋषिसभामध्ये शक्तिपुत्रं पराशरम् ।
सुखासीनं महात्मानं मुनिमुख्यगणावृतम् ॥ ८
कृताञ्जलिपुटो भूत्वा व्यासस्तु ऋषिभिः सह ।
प्रदक्षिणाभिवादैश्च स्तुतिभिः समपूजयत् ॥ ९

अथ सन्तुष्टमनसा पराशरमहामुनिः ।

आह सुस्वागतं ब्रूहोत्थासीनो मुनिपुङ्गवः ॥ १०

व्यासः सुस्वागतं ये च ऋषयश्च समन्ततः ।

कुशलं कुशलेत्युक्त्वा व्यासः पृच्छत्यतः परम् ॥ ११

वदि जानासि मे मक्तिं खेहाहा भक्तवत्सल ।

धर्मं कथय मे तात अनुपाद्यो ह्यहं तव ॥ १२

श्रुता मे मानवा धर्मा वासिष्ठाः काश्यपास्तथा ।

गार्ग्या गौतमाश्चैव तथा चौशनसाः स्मृताः ॥ १३

अथर्विण्योश्च सांवर्त्ता दाक्षा आङ्गिरसास्तथा ।

शातातपाश्च हारीता याज्ञवल्क्याकृताश्च ये ॥ १४

कात्यायनकृताश्चैव प्राचेतसकृताश्च ये ।

आपस्तम्बकृता धर्माः शङ्खस्य लिखितस्य च ॥ १५

श्रुता ह्येते भवत्प्रोक्ता श्रौतार्थास्तेन विष्मृताः ।

अस्मिन् मन्वन्तरे धर्माः कृतवन्तादिके युगे ॥ १६

सर्वे धर्माः कृते जाताः सर्वे नष्टाः कलौ युगे ।

चातुर्वर्ण्यसमाचारं किञ्चित् साधारणं वद ॥ १७

व्यासवाक्यावसाने तु मुनिमुख्यः पराशरः ।

धर्मस्य निर्णयं प्राह सूक्ष्मं स्थूलञ्च विस्तरात् ॥ १८

शृणु पुत्र प्रवक्ष्ये ऽहं शृण्वन्तु ऋषयस्तथा ।

कल्पे कल्पे क्षयोत्पत्तौ ब्रह्मविष्णुमहेश्वराः ॥ १९

श्रुतिः स्मृतिः सदाचारा निर्णेतव्याश्च सर्वदा ।

न कश्चिद्वेदकर्त्ता च वेदस्मर्त्ता चतुर्मुखः ।

तथैव धर्मं स्मरति मनुः कल्पन्तरान्तरे ॥ २०

अथे कृतयुगे धर्मास्त्रेतायां द्वापरे परे ।
 अथे कलियुगे नृणां युगव्यापानुसारतः ॥ २१
 तपः परं कृतयुगे त्रेतायां व्रतनमुच्यते ।
 द्वापरे व्रतमित्यनुर्दानमेकं कलौ युगे ॥ २२
 कृते तु मानवो धर्मास्त्रेतायां गौतमः स्मृतः ।
 द्वापरे ब्रह्मलिखितौ कलौ पाराशरः स्मृतः ॥ २३
 त्वज्जेश्वरं कृतयुगे त्रेतायां रामसुतसृजेत् ।
 द्वापरे कुलमेकान्तु कर्त्तारश्च कलौ युगे ॥ २४
 कृते सन्धाषणात् पापं त्रेतायाश्चैव दर्शनात् ।
 द्वापरे चात्रमादाय कलौ पतति कर्मणा ॥ २५
 कृते तु तत्क्षणाच्छापस्त्रेतायां दशभिर्दिनैः ।
 द्वापरे मासमात्रेण कलौ संवत्सरेण तु ॥ २६
 अभिगम्य कृते दानं त्रेतास्वाह्वय दीयते ।
 द्वापरे वाचमात्राय सेवया दीयते कलौ ॥ २७
 अभिगम्योत्तमं दानमाहृतश्चैव मध्यमम् ।
 अधमं वाचमानं चात् सेवादानञ्च निष्फलम् ॥ २८
 कृते चास्त्रियताः प्राणास्त्रेतायां मांससंस्थिताः ।
 द्वापरे रुधिरं यावत् कलावन्नादिषु स्थिताः ॥ २९
 धर्मो जितो ह्यधर्मेण जितः सत्योऽनृतेन च ।
 जिता मृत्युस्तु राजानः स्त्रीभिश्च पुरुषा जिताः ॥ ३०
 सीदन्ति चाम्निहोत्राणि गुरुपूजा प्रणश्यति ।
 कुमार्यश्च प्रसूयन्ते तस्मिन् कलि युगे सदा ॥ ३१
 युगे युगे च ये धर्मास्तत्र तत्र च ये द्विजाः ।
 तेषां निन्दा न कर्त्तव्या युगव्या हि ते द्विजाः ॥ ३२

युगे युगे च सामर्थ्यं शेषं सुनिविभाषितम् ।
 पराशरैष चाप्युक्तं प्रावक्षितं प्रचीयते ॥ ३३
 अहमस्यैव तत्तन्मन्त्रमुत्तमं ब्रवीमि वः ।
 चातुर्वर्ण्यसमाचारं ऋणध्वं सुनिपुङ्गवाः ॥ ३४
 पराशरमतं पुण्यं पवित्रं पापनाशनम् ।
 चिन्तितं ब्राह्मणार्थाय धर्मसंस्थापनाय च ॥ ३५
 चतुर्णामपि वर्णानामाचारो धर्मपालकः ।
 आचारभ्रष्टदेहानां भवेद्धर्मः पराशरः ॥ ३६
 षट्कर्मणाभिरतो नित्यं देवतातिथिपूजकः ।
 हुतशेषस्तु भुञ्जानो ब्राह्मणो नावसीदति ॥ ३७
 सन्ध्या स्नानं जपो होमः स्वाध्यायो देवतार्चनम् ।
 वैश्वदेवातिथेयश्च षट्कर्मणानि दिने दिने ॥ ३८
 प्रियो वा यदि वा द्वेषो मूर्खः पण्डित एव वा ।
 वैश्वदेवे तु सम्प्राप्तः सोऽतिथिः स्वर्गसंक्रमः ॥ ३९
 दूराध्वानं पथिश्रान्तं वैश्वदेवे उपस्थितम् ।
 अतिथिं तं विजानीयात्तातिथिः पूर्वमागतः ॥ ४०
 न पृच्छेद्दोषचरणं न स्वाध्यायव्रतानि च ।
 हृदयं कल्पयेत् तस्मिन् सर्वदेवमयो हि सः ॥ ४१
 नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा ।
 अनित्यं द्यागतो यस्मात् तस्मादतिथिरुच्यते ॥ ४२
 अपूर्वः सुव्रती विप्रो अपूर्वो वातिथिस्तथा ।
 वेदाभ्यासरतो नित्यं त्रयोऽपूर्वा दिने दिने ॥ ४३
 वैश्वदेवे तु सम्प्राप्ते भिक्षुके गृहमागते ।
 उद्धृत्य वैश्वदेवार्थं भिक्षां दत्ता विसर्जयेत् ॥ ४४

यती च ब्रह्मचारी च पक्वान्स्वामिनामुभौ ।
 तयोरन्नमदत्त्वा च भुक्त्वा चाद्वायणं चरेत् ॥ ४५
 यतिहस्तो ज्वलं दद्याद्द्वैष्टं दद्यात् पुनर्जलम् ।
 तद्वैष्टं मेरुणा तुल्यं तत्तुल्यं सागरोपमम् ॥ ४६
 वैश्वदेवकृतान् दोषान्वाह्यो भिक्षुर्व्यपोहयितुम् ।
 न हि भिक्षुकृतान् दोषान् वैश्वदेवो व्यपोहति ॥ ४७
 अकृत्वा वैश्वदेवस्तु भुञ्जते ये द्विजातयः ।
 सर्वे ते निष्कृता ज्ञेयाः मरन्ति नरकेऽशुचौ ॥ ४८
 शिरोवेष्टन्तु यो भुङ्क्ते यो भुङ्क्तेः रक्षिणामुखः ।
 वामप्रादे करं न्यस्य तद्वै रक्षांसि भुञ्जते ॥ ४९
 यतये काश्चनं दत्त्वा ताम्बुलं ब्रह्मचारिणे ।
 चैत्रिभ्योऽप्यभिस्रं दत्त्वा दातापि नरकं व्रजेत् ॥ ५०
 पापो वा यदि चाच्छालो विप्रश्चः पितृघातकः ।
 वैश्वदेवे तु साम्नातः सोऽतिथिः स्वर्गसंकमः ॥ ५१
 अतिथिर्यस्य भग्नाशो गृह्णात् प्रतिनिवर्त्तते ।
 पितरस्तस्य नाश्रयन्ति दशवर्षशतानि च ॥ ५२
 न प्रसक्त्यातिगो विप्रो ह्यतिथिं वेदपारगम् ।
 अदददन्नमाचन्तु भुक्त्वा भुङ्क्ते तु किल्बिषम् ॥ ५३
 ब्राह्मणस्य मुखं क्षेपं निरुदकमकण्टकम् ।
 व्यापयेत् सर्वबीजानि सा कृषिः सर्वकामिका ॥ ५४
 सुक्षेत्रे वापयेद्बीजं सुपुत्रे दापयेदनम् ।
 सुक्षेत्रे च सुपुत्रे च यत्क्षिप्तं नैव नश्यति ॥ ५५
 अनृता ह्यनघीयाना यत्र भैश्वचरा द्विजाः ।
 तं ग्रामं दण्डयेद्वाजा चौरभक्तप्रदो हि सः ॥ ५६

क्षत्रियो हि प्रजा रक्षन् शत्रुपाणिः प्रचण्डवत् ।
 विजित्य परसैन्यानि क्षितिं धर्मेण पालयेत् ॥ ५७
 न श्रीः कुलक्रमावाता स्वरुपाङ्गिणितापि वा ।
 खड्गेनाक्रम्य भुञ्जीत वीरभोग्या वसुधरा ॥ ५८
 पुत्र्यं पुत्र्यं विचित्रयाभूलच्छेदं न कारयेत् ।
 मालाकार दूवोद्धानेः न तथाङ्गारकारकः ॥ ५९
 लोहकर्म तथा रत्नं गवाक्षं प्रतिपालनम् ।
 वाणिज्यं कृषिकर्मणि वैश्ववृत्तिरुदाहृता ॥ ६०
 शूद्राणां द्विजशूद्रा परो धर्मः प्रकीर्तितः ।
 अन्यथा कुरुते किञ्चित् तद्वेत् तस्य निष्फलम् ॥ ६१
 क्षत्र्यं मघूतैश्च दधि तक्रं घृतं पयः ।
 न दुष्प्रेक्ष्यजसतीनां कुर्यात् सर्वस्य विक्रयम् ॥ ६२
 अविज्ञेयं मद्यमांसमभक्ष्यस्य च भक्षणम् ।
 अगम्यागमनञ्चैव शूद्रोऽपि नरकं व्रजेत् ॥ ६३
 कपिलाक्षीरपानेन ब्राह्मणीगमनेन च ।
 वेदाक्षरविचारेण शूद्रस्य नरकं ध्रुवम् ॥ ६४
 इति पाराशरेः धर्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

अतः परं गृह्यञ्च घृणाचारं कलौ युगे ।
 अथ साधारणं शत्रुं चातुर्वर्त्याग्रमागतम् ॥ १
 स प्रा ब्राह्मणं भूयः पाराशर्यप्रचोदितः ।
 कर्तुं प्रनिरतो विप्रः कृषिकर्माणि कारयेत् ॥ २

हलमहगव्यं घर्मां षड्गवं मध्यमं कृतम् ।
 चतुर्गवं नृशंशानां द्विगवं वृषघातिनाम् ॥ १
 क्षुधितं तृषितं श्रान्तं बलीबद्धं न योजयेत् ।
 हीनाङ्गं व्याधितं क्लीबं वृषं विप्रो न वाहयेत् ॥ ४
 सूखाङ्गं नीरुजं दृप्तं वृषभं पण्डवर्जितम् ।
 वाहयेद्दिवसस्यार्धं पश्चात् स्नानं समाचरेत् ॥ ५
 जय्यं देवार्चनं होमं स्वाध्यायश्चैवमभ्यसेत् ।
 एकद्वित्रिचतुर्विप्रान् योजयेत् ज्ञातकान् द्विजः ॥ ६
 स्वयं कष्टे तथा क्षेपे धान्यैश्च स्वयमर्जितैः ।
 निर्वपेत् पञ्चब्रह्मानि ऋतुदीक्षाश्च कारयेत् ॥ ७
 तिला रसा न विक्रेया विक्रेया धान्यतः समाः ॥
 विप्रस्यैवं विधा वृत्तिस्तृणकाष्ठद्विक्रयः ॥ ८
 संवत्सरेण यत् पां मत्स्यघाती समाप्नुवाद् ।
 अयोमुखेन काष्ठेन तदैकाहेन लाङ्गली ॥ ९
 पाशको मत्स्यघाती च व्याधः शाकुनिकस्तथा ।
 अदाता कर्षकश्चैव पक्षेते समभागिनः ॥ १०
 कण्ठनी पेयणी चुन्नी उदरुण्डोऽथ मार्जनी ।
 पञ्च सूना गृहस्थस्य अह्न्यहनि वर्त्तते ॥ ११
 वृक्षांश्चिह्ना महीं भित्त्वा हत्वा तु खगकीटकान् ।
 कर्षकः खलु वज्रेण सर्वपापात् प्रमुच्यते ॥ १२
 यो न दद्याद्विजातिभ्यो राशिमूलमुपागतः ।
 स चौरः स च पापिष्ठो ब्रह्मघ्नं तं विनिर्दिशेत् ॥ १३
 रात्रे दत्त्वा तु षड्भागं देवानाञ्चैकविंशकम् ।
 विप्राणां त्रिंशं भृगं कृषिकर्त्ता न लिखते ॥ १४

अत्रियोऽपि कृषिं कृत्वा द्विजान् देवांश्च पूजयेत् ।
 वैश्यः शूद्रः सहा कुर्यात् कृषिवाणिज्यक्रियकान् ॥ १५
 विक्रमं कुर्वते शूद्रा द्विजसेनाविवर्जिताः ।
 अवज्जप्यायुषस्ते वै पतन्ति नरकेषु च ।
 चतुर्णामपि वर्णानामेष वर्णः समातनः ॥ १६
 इति माराश्वरे वर्णशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

अतः शुद्धिं प्रवक्ष्यामि जनने सरणे तथा ।
 दिनचयेषु श्रद्ध्यन्ति ब्राह्मणाः प्रेतसूक्तके ॥ १
 अत्रियो द्वादशाहेन वैश्यः पञ्चदशाह्न्यैः ।
 शूद्रः श्रद्ध्यति मासेन पराशरवचो यथा ॥ २
 उपासने तु विप्राणामङ्गशुद्धिस्तु जायते ।
 ब्राह्मणानां प्रसूतौ तु देहस्यार्थो विधीयते ॥ ३
 जाते विप्रो दशाहेन द्वादशाहेन भूमिपः ।
 वैश्यः पञ्चदशाहेन शूद्रो मासेन श्रद्ध्यति ॥ ४
 एकाहाच्छुध्यते विप्रो योऽग्निवेदसमन्वितः ।
 ब्राह्मात् केवलवेदस्तु द्विहीनो दशभिर्दिनैः ॥ ५
 जन्मकर्मपरिभ्रष्टः सन्ध्योपासनवर्जितः ।
 नामधारकदिप्रस्य दशाहं सूतकं भवेत् ॥ ६
 एकपिण्डास्तु दायादाः प्रथमद्वारनिकेतनाः ।
 जन्मन्यपि विपत्तौ च भवेत् तेषां च सूतकम् ॥ ७
 उभयत्र दशाहानि कुलस्थाव न भुञ्जते ।
 दानं प्रतिग्रहोऽहं भः स्वाध्यायश्च निवर्त्तते ॥ ८

आप्रोति सूतकं गोत्रे चतुर्थपुरुषेण तु ।
 दायाद्विच्छेदमाप्नोति पञ्चमो वात्मवंशजः ॥ ८
 चतुर्थं दशरात्रं स्यात् पश्चिमा पुंसि पञ्चमे ।
 षष्ठे चतुरष्टाच्छुद्धिः सप्तमे तु दिनत्रयम् ॥ ९
 पञ्चभिः पुरुषैर्युक्ता अष्टादेवाः सगोत्रिणः ।
 ततः षट्पुरुषाद्याश्च आदौ भोज्याः सगोत्रिणः ॥ १०
 भृग्वग्निमरणे चैव देशान्तरव्यते तथा ।
 बाले प्रते च सश्रासे सद्यःशौचं विधीयते ॥ ११
 दशरात्रेष्वतीतेषु त्रिरात्राच्छुद्धिरिष्यते ।
 ततः संवत्सरादूर्ध्वं सचेलं स्नानमाचरेत् ॥ १२
 देशान्तरव्यतः कश्चित् सगोत्रः श्रूयते यदि ।
 न त्रिरात्रमहोरात्रं सद्यः स्नात्वा विशुष्यति ॥ १३
 आ त्रिपञ्चात् त्रिरात्रं स्यादा षण्मासाच्च पश्चिणी ।
 अष्टः संवत्सरादर्वाक सद्यःशौचं विधीयते ॥ १४
 अजातदन्ता ये बाला ये च गर्भाद्विनिःसृताः ।
 न तेषामग्निसंस्कारो नाशौचं नोदकक्रिया ॥ १५
 अदि गर्भा विपद्येत स्रवते वापि योषिताम् ।
 यावन्मासं स्थितो गर्भा दिनं तावत् स सूतकः ॥ १६
 आ चतुर्थाद्भवेत् स्नावः पातः पञ्चमषष्ठयोः ।
 अत ऊर्ध्वं प्रसूतिः स्याद्दशाष्टं सूतकं भवेत् ॥ १७
 प्रसूतिकाले सम्प्राप्ते प्रसवे यदि योषिताम् ।
 जीवापत्ये तु गोत्रस्य व्यते मातुश्च सूतकः ॥ १८
 रात्रावेव समुत्पन्ने व्यते रजसि सूतके ।
 पूर्वमेव दिनं ग्राह्यं यावन्नोदयते रविः ॥ १९

दत्तजातेऽनुजाते च दत्तचूडे च संस्मृते ।
 अग्निसंस्कारार्थं तेषां त्रिरात्रं सूतकं भवेत् ॥ २१
 आ दत्तजननात् सद्य आ चूडावैशिकी स्मृता ।
 त्रिरात्रमा व्रतात् तेषां दशरात्रमतः परम् ॥ २२
 गर्भे वह्नि विपत्तिः स्याद्दशाहं सूतकं भवेत् ।
 जीवन् जातो वह्नि प्रेतः सद्य एव विशुध्यति ॥ २३
 स्त्रीणां चूडाव आदानात् संक्रमात् तदधः क्रमात् ।
 सद्यः शौचमथैकाहं त्रिरहः पितृबन्धुषु ॥ २४
 ब्रह्मचारी गृहे येषां ह्ययते च कृताशने ।
 सम्पक् न च कुर्वन्ति न तेषां सूतकं भवेत् ॥ २५
 सम्पर्काद्गृह्यते विप्रो नान्यो दोषोऽस्ति ब्राह्मणे ।
 सम्पर्केषु निवृत्तस्य न प्रेतं नैव सूतकम् ॥ २६
 शिल्पिनः कारुका वैद्या दासीदासाश्च नापिताः ।
 श्रोत्रियाश्चैव राजानः सद्यः शौचाः प्रकीर्त्तिता ॥ २७
 सप्तमी मन्त्रपूतश्च आहितान्निश्च यो द्विजः ।
 रात्रश्च सूतकं नास्ति वक्ष्य चेच्छति पार्थिवः ॥ २८
 उद्यतो निधने दाने आर्त्तो विप्रो निमग्नितः ।
 तदेव ऋषिभिर्दृष्टं यथाकालेन शुध्यति ॥ २९
 प्रसवे गृहमेघौ तु न कुर्यात् सह्रारं वह्नि ।
 दशाहाच्छुध्यते माता अवगाह्य पिता शुचिः ॥ ३०
 सर्वेषां शवमाशौचं मातापित्रोर्द्वादशाहिकम् ।
 सूतकं मातुरेव स्यादुपसृश्य पिता शुचिः ॥ ३१
 वह्नि पद्मां प्रसृतायां सम्पर्कं कुरुते द्विजः ।
 सूतकम् भवेत् तस्य वह्नि विप्रः षडङ्गवित् ॥ ३२

सम्यक्क्रियायते दीपो नान्यो दीपोऽस्ति ब्राह्मणे ।
 तन्मात् सर्वप्रयत्नेन सम्यक्वर्जयेद्विजः ॥ ३३
 विवाहोत्सवयज्ञेषु तन्तरा स्तुतस्तुते ।
 पूर्वसङ्कल्पितं द्रव्यं दीयमानं न दुष्यति ॥ ३४
 अन्तरा तु दशाहस्य पुनर्मरणजन्मनि ।
 नावत् स्यादशुचिर्ग्रो यावत् तत् आदनिर्द्दयम् ॥ ३५
 ब्राह्मणार्थं विपन्नानां वन्दिगोपहृणे तथा ।
 आहवेषु विपन्नानामेकरात्रन्तु स्तुतकम् ॥ ३६
 द्वाविमौ पुरुषौ लोके सूर्यमण्डलमेदकौ ।
 परिव्राड् योगयुक्तश्च रणेन्वाभिमुखे हतः ॥ ३७
 यत्न यत्न हतः शूरः शत्रुभिः परिवेष्टितः ।
 अक्षयान् लभते लोकान् यदि क्लीवं न भाषते ॥ ३८
 जितेन लभते लक्ष्मीं हृतेनापि सुराङ्गनाः ।
 क्षणविध्वंसिकेऽमुष्मिन् का चिन्ता मरणे पथे ॥ ३९
 यस्तु भग्नैः सैन्येषु विद्रवत्सु समन्ततः ।
 परिव्राता वदा नञ्छेत् स च क्रतुफलं लभेत् ॥ ४०
 यस्य ञ्छेदक्षतं मानं शरशक्त्यष्टिसुह्रैः ।
 देवकन्यास्तु तं वीरं गायन्ति रमयन्ति च ॥ ४१
 वराङ्गनासहस्राणि शूरमायोधने हतम् ।
 नागकन्याश्च धावन्ति मम भर्ता भवेदिति ॥ ४२
 ललाटदेशाद्गुधिरं हि यस्य
 तप्तस्य जन्तोः प्रविशेच्च वज्रो ।
 तं सोमग्राने न हि तस्य तुल्यं
 सं ग्रामयन्ने विधिवच्च दृष्टम् ॥ ४३

वं वज्रसहैस्सपसा च विद्यया

स्वर्गेषिणो बाल यथैव विप्राः ।

तथैव दान्तेव हि तत्र वीराः

प्राणान् सुयुद्धेन परित्यजन्तः ॥ ४४

अनाथं ब्राह्मणं प्रेतं ये वहन्ति द्विजातयः ।

पदे पदे यन्नफलमागुपूर्वाज्ञमन्ति ते ॥ ४५

असगोत्रमवन्मुञ्च प्रेतीभूतञ्च ब्राह्मणम् ।

नीत्वा च दाहयित्वा च प्राणयामेन शुध्यति ॥ ४६

न तेषामशुभं किञ्चिद्विजानां शुभकर्मणि ।

जलावगाहनात् तेषां शुद्धिं स्मृतिरितीरिता ॥ ४७

अनुगम्येच्छवा प्रेतं प्रातिमप्रातिमेव वा ।

हत्वा चैव तु स्मृद्धानिं दृतं प्राश्य विशुध्यति ॥ ४८

क्षत्रियं क्षतमज्ञानदुःप्राह्मणो योऽनुगच्छति ।

एकाहमशुचिर्भूत्वा पञ्चगव्येन शुध्यति ॥ ४९

शवं च वैश्यमज्ञानादुःप्राह्मणो योऽनुगच्छति ।

हत्वाशौचं द्विरात्रं च प्राणायामान् षडाचरेत् ॥ ५०

प्रेतीभूतस्तु यः शुद्धं ब्राह्मणो ज्ञानदुर्वलः ।

नवन्तमनुगच्छेत् त्रिरात्रमशुचिर्भवेत् ॥ ५१

त्रिरात्रे तु ततः पूर्णे नदीं गत्वा समुद्रगाम् ।

प्राणायामशतं कृत्वा दृतं प्राश्य विशुध्यति ॥ ५२

विनिर्वर्त्य यदा शुद्धा उदकान्तमुपस्थिताः ।

द्विजैस्सदागुणमन्वा इति धर्मविदो विदुः ॥ ५३

तस्माद्विजो ज्ञतं शुद्धं न स्पृशेन्न च दाहयेत् ।
दृष्टे सूर्यावलोकनेन शुद्धिरेषा पुरातनी ॥ ५४
इति पराशरे धर्मशास्त्रे तृतीयोऽध्यायः ॥ २ ॥

चतुर्थोऽध्यायः ।

अतिमानादतिक्रोधात् स्त्री हाहा यदि वा भयात् ।
उद्विगीवात् स्त्री पुमान् वा गतिरेषा विधीयते ॥ १
पूयशोणितसम्पूर्णं अश्वे तमसि मज्जति ।
षष्टिं वर्षसहस्रानि नरकं प्रतिपद्यते ॥ २
नाशौचं नोदकं नाग्निं नाशुपातं च कारयेत् ।
बोढारोऽग्निप्रदातारः पाशच्छेदकरास्तथा ॥ ३
तमस्तच्छ्रेण शुध्यन्तीत्येवमाह प्रजापतिः ।
गोभिर्हृतं तथोदन्धं ब्राह्मणेन तु घातितम् ॥ ४
संस्पृशन्ति च ये विप्रा बोढारश्चाग्निदाश्च ये ।
अश्वेऽपि वायुगन्तारः पाशच्छेदकराश्च ये ॥ ५
तमस्तच्छ्रेण शुध्यन्ति कुर्वन्ब्राह्मणभोजनम् ।
अनहुत्सहितां गांश्च दद्युर्विप्राय दक्षिणाम् ॥ ६
त्यृहमुष्णं पिवेदापञ्चाहमुष्णं पयः पिवेत् ।
त्यृहमुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम् ॥ ७
यो वै समाचरेद्विप्रः पतितादिष्वकामतः ॥ ८
मासार्धं मासमेकं वा मासद्वयमवापि वा ।
अर्धाहमब्दमेकं वा तदूर्ध्वं चैव तत्समः ॥ ९

त्विरात्रं प्रथमे पक्षे द्वितीये ऋक्माचरेत् ।
 तृतीये च वःपक्षे तु ऋक् सान्तापनं चरेत् ॥ १०
 चतुर्थं दशरात्रं स्यात् पराकः पंचमे सतः ।
 कुर्याद्वान्द्रायणं षष्ठे सप्तमे त्वेन्द्रवद्वयम् ॥ ११
 गृहार्थमष्टमे चैव षष्ठांशात् ऋक्माचरेत् ।
 पक्षसङ्गाप्रमात्वेन सुवर्णान्यपि दक्षिणा ॥ १२
 ऋतुज्ञाता तु याः नारी भर्तारं नोपसर्पति ॥
 सा सता नरकं याति विधवा च पुनः पुनः ॥ १३
 ऋतौ ज्ञातान्नु यो भार्यां सन्निधौ नोपगच्छति ।
 घोरावां भूषणत्वावां युज्यते नाल्ल संशयः ॥ १४
 अदुष्टपतितां भार्यां यौवने यः परित्यजेत् ।
 सप्तजन्म भवेत् स्त्रीत्वं वैधव्यं च पुनः पुनः ॥ १५
 हरिद्वं व्याधितं मूर्खं भर्तारं या न मम्यते ।
 सा सता जायते व्याली वैधव्यं च पुनः पुनः ॥ १६
 आश्रवाताहतं बीजं यथा ज्ञेयं प्ररोहति ।
 ज्ञेयं तन्नमते बीजं न बीजं भागमर्हति ॥ १७
 तद्वत् परस्त्रियाः पुत्रौ द्वौ सुतौ कुण्डगोलकौ ।
 पत्न्यो जीवति कुण्डः स्थातुं भर्तारि गोलकः ॥ १८
 औरसः क्षेत्रजस्यैव दत्तः कृत्रिमकः सुतः ।
 दद्यान्माता पिता वापि स पुत्रो दत्तको भवेत् ॥ १९
 परिवृत्तिः परिवेक्षा यथा च परिविद्यते ।
 सङ्गते नरकं यान्ति दाहयाजकपंचमाः ॥ २०
 दाराग्निहोमसंयोगं च कुर्यादग्रजं सति ।
 परिवेक्षा स परिवेषः परिवृत्तिस्तु पूर्वजः ॥ २१

द्वौ कच्छो परिवित्तस्तु कन्यायाः कच्छ एव च ।
 कच्छाति कच्छौ दातुं च होता चान्द्रायणं चरेत् ॥ २२
 कुमवामनघण्टे पु गन्देपु अङ्गे पु च ।
 जाताम्बे बधिरे सूके न दोषः परिवेदने ॥ २३
 पितृव्यपुत्रः सापत्न्यः परनारी भूतस्तथा ।
 दाराग्निहोत्रसंयोगे न दोषः परिवेदने ॥ २४
 ज्येष्ठो भ्राता यदि तिष्ठे दाधानं नैव चिन्तयेत् ।
 अमुष्मातस्तु कुर्वीत शङ्खस्य कर्चनं यथा ॥ २५
 नष्टे चते प्रव्रजिते क्लीवे च पतिते पतौ ।
 पंचास्त्रापत्तु नारीणां पतिरन्यो विधीयते ॥ २६
 चते भर्तारि वा नारी ब्रह्मचर्यं व्यवस्थिता ।
 सा चता लभते स्वर्गं यथा ते ब्रह्मचारिणः ॥ २७
 तिस्रः कोण्डकेकोटी च यानि रोमाणि मानसे ।
 तावत्कालं वसेत् स्वर्गं भर्तारं यातुगच्छति ॥ २८
 व्यालग्राही यथा व्यालं बिलादुद्धरते बलात् ।
 एवमुद्धृत्य भर्तारं तेनैव सह मोदते ॥ २९
 इति पराशरे धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः ।

श्वटकाभ्यां शृगालाद्यैर्वदि दृष्टस्तु ब्राह्मणः ।
 स्नात्वा जपित गायत्र्यां पवित्रां वेदमातरम् ॥ १
 गवां शृङ्गोदके स्नातो मङ्गानद्यास्तु सङ्गमे ।
 संसृज्येद्गन्धमापि शुना दृष्टः शुचिर्भवेत् ॥ २

वेदविद्याव्रतज्ञातः शुना दष्टस्तु ब्राह्मणः ।
 सहिरस्योदके स्नात्वा घृतं प्राश्न विशुध्यति ॥ १
 सम्रतस्तु शुना दष्टस्त्रिरात्रं समुपोषितः ।
 घृतं कुशोदकं पीत्वा व्रतशेषं समापयेत् ॥ ४
 अमृतः सम्रतो वापि शुना दष्टो भवेद्भिजः ।
 प्रणिपत्य भवेत् पुतो विप्रैश्चानुनिरीक्षितः ॥ ५
 शुनाघ्रातावलीदस्य नक्षैर्विलिखितस्य च ।
 अग्निः प्रक्षालनाच्छुद्धिरग्निना चोपशूयनम् ॥ ६
 शुना च ब्राह्मणी दष्टा जम्बूकेन टुकेण वा ।
 उदितं सोमनक्षत्रं दृष्ट्वा सद्यः शुचिर्भवेत् ॥ ७
 कृष्णपक्षे यदा सोमो न दृश्येत कदाचन ।
 यां दिशं व्रजते सोमस्तां दिशं चावलोकयेत् ॥ ८
 अथ सद्व्राह्मणके ग्रामे शुना दष्टस्तु ब्राह्मणः ।
 दृष्टं प्रदक्षिणीकृत्य सद्यः स्नानाद्विशुध्यति ॥ ९
 अशालेन शपाकेन गोभिर्गिरैर्हतो यदि ।
 आहिताग्निर्हतो विप्रो विषेणाग्नहतो यदि ॥ १०
 दहेत् तं ब्राह्मणं विप्रो लोकान्गौ मन्त्रवर्जितम् ।
 अग्निं चोद्य च दग्धा च सपिण्डेषु च सर्वा ॥ ११
 प्राजापत्यं चरेत् पश्चाद्विप्राणामनुयासनात् ।
 दग्धास्थीनि पुनर्गृह्य क्षीरेः प्रक्षालयेद्भिजः ॥ १२
 पुनर्दहेत् स्वकान्गौ तन्मन्त्रेण च पृथक् पृथक् ।
 आहिताग्निर्भिजः कश्चित् प्रवसन् कालचोदितः ॥ १३
 देहनाशमनुप्राप्तस्तस्याग्निर्वर्तते गृहे ।
 त्रीताग्निहोत्रसंस्कारः श्रूयतामधिकतमाः ॥ १४

क्षणाच्चिनं समास्तीर्य कुशैश्च पुरुषास्ततिम् ।
 घटशतानि शतंचैव पलाशानांच टुक्तकम् ॥ १५
 चत्वारिंशच्छिरे दद्यात् षष्ठिं कण्ठे विनिर्द्दिशेत् ।
 बाहुभ्यांच शतं दद्याद्गुलीषु दशैव तु ॥ १६
 शतंचोरसि सन्दद्यात् त्रिंशच्चैवोदरे न्यसेत् ।
 अष्टौ वृषणयोर्द्द्यात् पंच मेद्रे च विन्यसेत् ॥ १७
 एकविंशतिमूर्ध्नां जामुजङ्घे च विंशतिम् ।
 पादाङ्गुल्योः शतार्धं च पत्राणि च तथा न्यसेत् ॥ १८
 शय्यां शिथ्ये विनिक्षिप्य अरणीं वृषणे तथा ।
 कुङ्कं दक्षिणहस्तेन वामहस्ते तथोपसत् ॥ १९
 कर्णे चोदूखलं दद्यात् वृष्टे च मूषलं ततः ।
 निक्षिप्योरसि वृषदं तण्डुलाज्यतिलान् मुखे ॥ २०
 श्रोत्रे च प्रोक्षणीं दद्यादाज्यस्थालीं च चक्षुषोः ।
 कर्णे नेत्रे मुखे घ्राणे हिरण्यशकलं क्षिपेत् ॥ २१
 अग्निहोत्रोपकरणं गात्रे शेषं प्रविन्यसेत् ।
 असौ स्वर्गाय लोकाय स्वाहेति च वृताहुतीः ॥ २२
 दद्यात् पुत्रोऽथवा भ्राता ह्यन्ये वापि स्वधर्मज्ञः ।
 यथा दहनसंस्कारस्तथा कार्थं विचक्षणैः ॥ २३
 ईदृशन्तु विधिं कुर्याद्ब्रह्मलोके गतिर्भुवम् ।
 ये दहन्ति द्विजास्तन्तु ते यान्ति परमां गतिम् ॥ २४
 अन्यथा कुर्वते किंचिदात्मबुद्धिप्रबोधिताः ।
 भवन्त्यल्पायुषस्ते वै पतन्ति नरके भ्रुवम् ॥ २५
 इति पराशरे धर्मशास्त्रे पंचमोऽध्यायः ॥ ५

षष्ठोऽध्यायः ।

अतपरं प्रवक्ष्यामि प्राणिहत्यासु निष्कृतिम् ।
 पराशरेण पूर्वोक्तं मन्वर्थेऽपि च विस्तृताम् ॥ १
 हंससारसक्रौचाश्च चक्रवाकं सकुटुम् ।
 जलपादाश्च शरभमहोरात्रेण शुध्यति ॥ २
 बला हाटिष्ठिभानां च शुकपारावतादिनाम् ।
 चाटिनां च बक्राणां च शुध्यते नक्तभोजनात् ॥ ३
 मासकाकपोतानां सारपेतित्ति रिघातकः ।
 अन्तर्जले च मे सम्ये प्राणायामेन शुध्यति ॥ ४
 मध्रक्षेत्रशिखिग्राहचाषोलूकनिपातने ।
 अपक्वाशी दिनं तिष्ठेत् त्रिकालं मास्ताशनः ॥ ५
 वलुणीचटकानां च कोकिलाखच्चरीटकराद् ।
 खावकान् रक्तपादांश्च शुध्यन्ते नक्तभोजनात् ॥ ६
 कारणडवचकोराणां पिङ्गलाकुरुरश्च च ।
 भरद्वाजनिहन्ता च शुध्यते शिवपूजनात् ॥ ७
 मेरुण्डश्लेखभासं च पारावतकपिशिलान् ।
 यक्षिणामेव सर्वेषामहोरात्रेण शुध्यति ॥ ८
 हत्वा नकुलमार्जारसर्पाजगरङ्गुडुभान् ।
 छशरं भोजयेद्विप्रान् लौहदण्डं च दक्षिणाम् ॥ ९
 शक्तकीशशकागोधामत्स्यकूर्माभिपातने ।
 हन्ताकफलभोक्ता च ह्यहोरात्रेण शुध्यति ॥ १०
 हकजम्बुकऋक्षाणां तरङ्गूणां च घातने ।
 तिलप्रस्थं द्विजे दद्यादायुभक्षो दिनत्रयम् ॥ ११

अजगद्वयतुरङ्गानां महिषोद्गनिपातने ।
 शुध्यते स होरात्रेण विप्राणां तर्पणेन च ॥ १२
 अङ्गं कुरुं वराहं च अन्नानाद्यस्तु घातयेत् ।
 अफालकृष्टमग्नीयादहोरात्रेण शुध्यति ॥ १३
 एवं चतुष्पदानां च सर्वेषां वनचारिणाम् ।
 अहोरात्रोषितस्त्रिष्टेज्जपन् वै जातवेदसम् ॥ १४
 शिल्पिनं कारुकं शूद्रं स्त्रियं वा यस्तु घातयेत् ।
 प्राजापत्यद्वयं कुर्याद् दृषेकादश दक्षिणा ॥ १५
 वैश्यं वा क्षत्रियं वापि निर्दोषमभिघातयेत् ।
 सोऽतिरुक्लृप्तद्वयं कुर्याद्दोविंशदक्षिणां ददेत् ॥ १६
 वैश्यं शूद्रं क्षियासक्तं विकर्मस्थं द्विजोत्तमम् ।
 हत्वा चान्द्रायणं कुर्याद्दद्याद्दोविंशदक्षिणाम् ॥ १७
 क्षत्रियेणापि वैश्येन शूद्रेणैवेतरेण वा ।
 चण्डालवधसम्प्राप्तः कृच्छ्राङ्गं न विशुध्यति ॥ १८
 चौरः श्वपाकचाण्डाला विप्रेणापि हता यदि ।
 अहोरात्रोपवासेन प्राणायामेन शुध्यति ॥ १९
 श्वपाकं वापि चाण्डालं विप्रः सम्भाषते यदि ।
 द्विजसम्भाषणं कुर्याद्वायवीं वा सकृज्जपेत् ॥ २०
 चाण्डालैः सह सुप्तन्तु तिरात्रमुपवासयेत् ।
 चाण्डालैकपथं गत्वा गायत्रीस्मरणाच्छुचिः ॥ २१
 चण्डालदर्शनेनैष आदित्यमवलोकयेत् ।
 चण्डालस्पर्शने चैव सचेलं स्नानमाचरेत् ॥ २२
 चण्डालस्वातवापीषु पीत्वा सलिलमग्रजः ।
 अन्नानाञ्चैव नक्तने त्वहोरात्रेण शुध्यति ॥ २३

चण्डालभाण्डसंसृष्टं पीत्वा कूपगतं जलम् ।
 गोमूत्रयावकाहारास्त्रिरात्रं च विमाप्नुयात् ॥ २४
 चण्डालोदकभाण्डे तु चञ्चानात् पिबते जलम् ।
 तत्क्षणात् क्षिपते यस्तु प्राजापत्यं समाचरेत् ॥ २५
 यदि न क्षिपते तोयं शरीरे यच्च जीर्यति ।
 प्रजापत्यं न दातव्यं कृच्छ्रं सान्त्वनं चरेत् ॥ २६
 चरेत् सान्त्वनं विप्रः प्राजापत्यन्तु क्षत्रियः ।
 तस्मै नु चरेद्दैत्यः पक्षं शुद्रस्य दापयेत् ॥ २७
 भाण्डस्थमन्यजनान्तु जलं दधि पयः पिबेत् ।
 ब्राह्मणः क्षत्रियो वैश्वः शुद्रश्चैव प्रमादतः ॥ २८
 ब्रह्मकूर्चापवासेन द्विजातीनान्तु निष्कृतिः ।
 शुद्रस्य चोपवासेन तथा दानेन शक्तितः ॥ २९
 ब्राह्मणो ज्ञानतो भूङ्क्ते चण्डालाभं कदाचन ।
 गोमूत्रयावकाहाराद्दशरात्रेण शुध्यति ॥ ३०
 एकैकं ग्रासमग्नीयाद्गोमूत्रयावकस्य च ।
 दशाहं नियमस्थस्य व्रतं तत्र विनिर्दिशेत् ॥ ३१
 अविज्ञातश्च चण्डालः सन्निष्ठेत् तस्य वैश्वनि ।
 विज्ञाते तूपसत्रस्य द्विजाः कुर्वन्त्यनुग्रहम् ॥ ३२
 ऋषिवक्ताच्छ्रुता धर्मास्त्रायन्ते वेदपावनाः ।
 पतन्तमुदरेयुस्ते धर्मज्ञं पापसङ्कटात् ॥ ३३
 दध्ना च सर्पिषा चैव क्षीरगोमूत्रयावकम् ।
 भुञ्जीत सह सर्वैश्च तिस्र्यभ्यमवगाहनम् ॥ ३४
 द्वाहं भुञ्जीत दध्ना च त्वाहं भुञ्जीत सर्पिषा ।
 त्वाहं क्षीरेण भुञ्जीत एकैकेन दिनत्रयम् ॥ ३५

भावदुष्टं न शुद्धीयात्रोच्छिष्टं क्षमिदूषितम् ।
 त्रिपलं दधिदुग्धस्य पलमेकान्तु सर्पिषः ॥ ३६
 भक्षणा तु भवेच्छुद्धिरुभयोस्ताम्रकांक्षयोः ।
 जलशौचेन वस्त्राणां परित्यागेन चक्रयम् ॥ ३७
 कसुभगुङ्गापार्श्वलवणं तैलसर्पिषी ।
 द्वारे स्नात्वा तु घान्यानि गृहे दद्याद्दुताशनम् ॥ ३८
 एतं शुद्धस्ततः पश्चात् कुर्वाद्ब्राह्मणभोजनम् ।
 त्रिंशत्तं गावश्चैकं दद्याद्विभ्रेषु दक्षिणाम् ॥ ३९
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 आधारेण च विप्राणां भूमिदोषो न विद्यते ॥ ४०
 रजकी चर्मकारी च लुब्धकस्य च पुङ्गवी ।
 चातुर्वर्ग्यगृहे यस्य ह्यज्ञानादधितिष्ठति ॥ ४१
 ज्ञात्वा तु निष्कृतिं कुर्वीत् पूर्वाक्तस्याहमेव च ।
 गृहदाहं न कुर्वीतायन्यत् सर्वं च कायेत् ॥ ४२
 गृहस्याभ्यन्तरे गच्छेच्चान्दालो यस्य कस्यचित् ।
 तस्माद्गृहाद्विनिःसृत्य गृहभाण्डानि वर्जयेत् ॥ ४३
 रसपूर्णान्तु यज्ञाणं न त्यजेच्च कदाचन ।
 गोरसेन तु सन्निभैर्जलैः प्रोक्षेत् समन्ततः ॥ ४४
 ब्राह्मणस्य ब्रह्मद्वारे पृथग्योनितसम्भवे ।
 क्षमिदूषितपद्यते यस्य प्रायश्चित्तं कथं भवेत् ॥ ४५
 गवां मूत्रपुरीषेण दध्ना क्षीरेण सर्पिषा ।
 त्वहं ज्ञाता च पीत्वा च क्षमिदुष्टः शुचिर्भवेत् ॥ ४६
 क्षत्रियोऽपि सुवर्णस्य पञ्चमाषान् प्रदापयेत् ।
 गोदक्षिणान्तु वैश्यस्याप्युपवासं विनिर्दिशेत् ॥ ४७

शुद्धाणां नोषवासः स्वाच्छूद्रो दानेन शुध्यति ।
 ब्राह्मणास्तु नमस्कृत्य पञ्चगव्येन शुध्यति ॥ ४८
 अष्टिद्रमिति यद्वाक्यं यजन्ति क्षितिदेवताः ।
 प्रणम्य शिरसा धार्ढ्यमग्निष्टोमफलं हि तत् ॥ ४९
 व्याधियसनिनिश्रान्ते दुर्भिक्षु डामरे तथा ।
 उपवासो व्रतो होमो द्विजसम्पादितानि वा ॥ ५०
 अथवा ब्राह्मणास्तुष्टाः स्वयं कुर्वन्त्यनुग्रहम् ।
 सर्वधर्ममवाप्नोति द्विजैः संवर्द्धितापि वा ॥ ५१
 दुर्बलेऽनुग्रहः कार्यस्तथा वै बालवृद्धयोः ।
 अतोऽन्यथा भवेद्दोषस्तस्मान्नानुग्रहः स्मृतः ॥ ५२
 स्नेहाद्वा यदि वा लोभाद्वाद्भानतोऽपि वा ।
 कुर्वन्त्यनुग्रहं ये वै तत्पापं तेषु गच्छति ॥ ५३
 शरीरस्यात्यये ग्रामे वदन्ति नियमन्तु ये ।
 महत्कार्योपरोधेन न स्वस्थस्य कदाचन ॥ ५४
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 ते तस्य विघ्नकर्तारः पतन्ति नरकेऽशुचौ ॥ ५५
 स एव नियमस्त्याज्यो ब्राह्मणं योऽवमन्यते ।
 दृष्ट्वा तस्योपवासः स्यान्न स पुण्येन युज्यते ॥ ५६
 स एव नियमो ग्राह्यो यं यं कोऽपि वदेद्विजः ।
 कुर्थाद्वाक्यं द्विजानाञ्च अकुर्वन् ब्रह्महा भवेत् ॥ ५७
 उपवासो व्रतञ्चैव स्नानं तीर्थं जपस्तपः ।
 विप्रैः सम्पादितं यस्य सम्पन्नं तस्य तद्भवेत् ॥ ५८
 व्रतच्छिद्रं तपश्छिद्रं यच्छिद्रं यन्नकर्मणि ।
 सञ्च भवति निश्छिद्रं ब्राह्मणैरुपपादितम् ॥ ५९

ब्राह्मणा जङ्गमं तीर्थं निर्जनं सर्वकामदम् ।
 तेषां वाक्योदकेनैव शुध्यन्ति मलिना जनाः ॥ ६०
 ब्राह्मणा यानि भाषन्ते भाषन्ते ताजि देवताः ।
 सर्वदेवमया विप्रा न तद्वचनमन्यथा ॥ ६१
 अन्नाद्ये कीटसंयुक्ते मल्लिकाकीटदूषिते ।
 अन्तरा संस्पृशेच्चापस्तदन्नं भक्षणा स्पृशेत् ॥ ६२
 भुञ्जानो हि यदा विप्रः पादं हस्तेन संस्पृशेत् ।
 चच्छिष्टं हि स वै भुङ्क्ते योभुङ्क्ते मुक्तभाजने ॥ ६३
 पादुकास्थो न भुञ्जीत पर्यङ्के संस्थितोऽपि वा ।
 शुना चाण्डालदृष्टो वा भोजनं परिवर्जयेत् ॥ ६४
 पक्वान्नञ्च निषिद्धं यदन्नशुद्धिं तथैव च ।
 यथा पराशरेणोक्तं तथैवाहं वदामि वः ॥ ६५
 मितं द्रोणादकस्यान्नं काकश्चानोपघातितम् ।
 केनेतच्छुध्यते चान्नं ब्राह्मणेभ्यो निवेदयेत् ॥ ६६
 काकश्चानावलीढन्तु द्रोणान्नं न परित्यजेत् ।
 वेदवेदाङ्गविद्विप्रैर्धर्मशास्त्रानुपालकैः ॥ ६७
 प्रस्थो द्वात्रिंशतिद्रोणः स्मृतो द्विप्रस्थ आदकः ।
 ततो द्रोणादकस्यान्नं श्रुतिस्मृतिविदो विदुः ॥ ६८
 काकश्चानावलीढन्तु गवाघ्रातं खरेण वा ।
 स्वल्पमन्नं त्यजेद्विप्रः शुद्धिर्द्रोणादके भवेत् ॥ ६९
 अन्नस्योद्धृत्य तन्मात्रं यच्च नोपहतं भवेत् ।
 सुवर्णादिकमभ्युक्ष्य हुताग्नेनैव तापयेत् ॥ ७०

वेदविद्याव्रतज्ञातः शुना दष्टस्तु ब्राह्मणः ।
 सहिरस्योदके स्नात्वा घृतं प्राश्य विशुध्यति ॥ ३
 सव्रतस्तु शुना दष्टस्त्रिरात्रं सनुपोषितः ।
 घृतं कुशोदकं पीत्वा व्रतशेषं समापयेत् ॥ ४
 अव्रतः सव्रतो वापि शुना दष्टो भवेद्विजः ।
 प्रक्षिपत्य भवेत् पुनो विप्रैश्चानुनिरीक्षितः ॥ ५
 शुनाघ्रातावलीढस्य नखैर्विलिखितस्य च ।
 अग्निः प्रक्षालनाच्छुद्धिरग्निना चोपचूलनम् ॥ ६
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 उदितं सोमनक्षत्रं दृष्ट्वा सद्यः शुचिर्भवेत् ॥ ७
 क्षणपक्षे यदा सोमो न दृश्येत कदाचन ।
 यां दिशं व्रजते सोमस्तां दिशं चावलोकयेत् ॥ ८
 असद्ब्राह्मणके ग्रामे शुना दष्टस्तु ब्राह्मणः ।
 दृषं प्रदक्षिणीकृत्य सद्यः स्नानाद्विशुध्यति ॥ ९
 चण्डालेन श्वापाकेन गोभिर्विप्रैर्हतो यदि ।
 आहिताग्निर्हृतो विप्रो विषेणात्महतो यदि ॥ १०
 दहेत्तं ब्राह्मणं विप्रो लोकान्मौ मन्त्रवर्जितम् ।
 अष्टा चोद्य च दग्धा च सपिण्डेषु च सर्ग्या ॥ ११
 प्राजापत्यं चरेत् पश्चाद्विप्राणामनुशासनात् ।
 दग्धास्थीनि पुनर्गृह्य चौरैः प्रक्षालयेद्विजः ॥ १२
 पुनर्दहेत् स्वकाम्नी तन्मन्त्रेण च पृथक् पृथक् ।
 आहिताग्निर्द्विजः कश्चित् प्रवसन् कालचोदितः ॥ १३
 देहनाशमनुप्राप्तस्तस्याग्निर्वर्जते गृहे ।
 त्रीतामिहोत्रसंस्कारः श्रूयतामपि सप्तमाः ॥ १४

कृष्णाजिनं समास्तोर्यं कुशैश्च पुरुषाकृतिम् ।
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 चत्वारिंशच्छिरे दद्यात् षष्ठिं कण्ठे विनिर्द्दिशेत् ।
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 अष्टौ वृषणयोर्द्द्यात् पंच मेद्रे च विन्यसेत् ॥ १७
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 पादाङ्गुल्योः शतार्धं च पत्राणि च तथा न्यसेत् ॥ १८
 शम्यां शिग्रुं विनिक्षिप्य अरणीं वृषणे तथा ।
 शुङ्गं दक्षिणहस्तेन वामहस्ते तथोपसत् ॥ १९
 कर्णे चोदूखलं दद्यात् षष्ठे च मूषलं ततः ।
 निक्षिप्योरसि वृषदं तण्डुलाज्यतिलान् मुखे ॥ २०
 ओत्रे च प्रोक्षणीं दद्यादाज्यस्थालीं च चक्षुषोः ।
 कर्णे नेत्रे मुखे घ्राणे हिरण्यशकलं क्षिपेत् ॥ २१
 अग्निहोत्रोपकरणं गात्रे शेषं प्रविन्यसेत् ।
 असौ स्वर्गाय लोकाय स्वाहेति च वृताहुतीः ॥ २२
 दद्यात् पुत्रोऽथवा भ्राता ह्यन्ये वापि स्वधर्मस्थः ।
 यथा दहनसंस्कारस्तथा कार्यं विचक्षणैः ॥ २३
 देहशन्तु विधिं कुर्याद्ब्रह्मलोके गतिर्भुवम् ।
 ये दहन्ति द्विजास्तन्तु ते यान्ति परमां गतिम् ॥ २४
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 पराशरेण पूर्वीक्तं मन्वर्थोऽपि च विस्तृताम् ॥ १
 हंससारसक्रौचांश्च चक्रवाकं सकुक्कुटम् ।
 जलपादांश्च शरभमहोरात्रेण शुध्यति ॥ २
 बला ताटिष्ठिभानां च शुकपारावतादिनाम् ।
 चाटिनां च बलादां च शुध्यते नक्तभोजनात् ॥ ३
 भासक्राककपोतानां सारसेतित्ति रिघातकः ।
 अन्तर्जले उभे सम्ये प्राणायामेन शुध्यति ॥ ४
 गृध्रयेव शिखिग्राहचापेलूकनिपातने ।
 अपक्राशी दिनं तिष्ठेत् त्रिकालं मास्तथानः ॥ ५
 वलुणीचटकानां च कोकिलाखच्चरीटकराद् ।
 लावकान् रक्तपादांश्च शुध्यन्ते नक्तभोजनात् ॥ ६
 कारणडवचकोराणां पिङ्गलाकुररस्थ च ।
 भरद्वाजनिहन्ता च शुध्यते शिवपूजनात् ॥ ७
 मेरुण्डश्लेष्मभासं च पारावतकपिञ्जलान् ।
 यक्षिणामेव सर्वेषामहोरात्रेण शुध्यति ॥ ८
 हत्वा नकुलमाज्जरसर्पाजगरङ्गण्डुभान् ।
 छशरं भोजयेद्दिमान् लौहदण्डं च दक्षिणाम् ॥ ९
 शक्रकीशशकागोधामतृक्षकूर्माभिपातने ।
 दन्ताकफलभोक्ता च ह्यहोरात्रेण शुध्यति ॥ १०
 रुक्मजम्बुकऋक्षाणां तरङ्गूणां च घातने ।
 तिलप्रस्थं द्विजे दद्याद्वायुभक्षो दिनत्रयम् ॥ ११

अजगवयतुरङ्गानां महिषीद्वनिपातने ।
 शुध्यते सगरात्रेण विप्राणां तर्पणेन च ॥ १२
 अङ्गं रुक्मं वराहं च अन्नानादवस्तु घातयेत् ।
 अकालकृष्टमग्नीयादहोरात्रेण शुध्यति ॥ १३
 एवं चतुष्पदानां च सर्वेषां वनचारिणाम् ।
 अहोरात्रोषितस्त्रिष्टोत्पन्नं वै जातवेदसम् ॥ १४
 शिल्पिनं कारुकं शूद्रं स्त्रियं वा यस्तु घातयेत् ।
 प्राजापत्यद्वयं कुर्याद् दृष्टैकादश दक्षिणा ॥ १५
 वैश्यं वा क्षत्रियं वापि निर्दोषमभिघातयेत् ।
 सोऽतिष्ठच्छद्वयं कुर्याद्भोविंशदक्षिणां ददेत् ॥ १६
 वैश्यं शूद्रं क्रियासक्तं विकर्मस्थं द्विजोत्तमम् ।
 हत्वा चान्द्रायणं कुर्याद्दद्याद्भोविंशदक्षिणाम् ॥ १७
 क्षत्रियेणापि वैश्येन शूद्रेणैवेतरेण वा ।
 अण्डालवधसम्प्राप्तः कृच्छ्राद्धेन विशुध्यति ॥ १८
 चौरः श्वपाकचाण्डाला विप्रेणापि हता यदि ।
 अहोरात्रोपवासेन प्राणायामेन शुध्यति ॥ १९
 श्वपाकं वापि चाण्डालं विप्रः सन्नापते यदि ।
 द्विजसन्नापणं कुर्याद्गायत्रीं वा सकृज्जपेत् ॥ २०
 चाण्डालैः सह सुप्तन्तु तिरात्रमुपवासयेत् ।
 चाण्डालैकपथं गत्वा गायत्रीस्मरणाच्छुचिः ॥ २१
 चाण्डालदर्शनेनैष आदित्यमवलोकयेत् ।
 चाण्डालस्पर्शने चैव सचेलं स्नानमाचरेत् ॥ २२
 चाण्डालस्वातवापीष पीत्वा सलिलमग्रजः ।
 अन्नानाञ्चैव नक्तेन त्वहोरात्रेण शुध्यति ॥ २३

चण्डालभाण्डसंसृष्टं पीत्वा कूपगतं जलम् ।
 गोमूत्रयावकाहाराद्विराजच्छिमाप्रयात् ॥ २४
 चण्डालोदकभाण्डे तु अज्ञानात् पिबते जलम् ।
 तत्क्षणात् क्षिपते यस्तु प्राजापत्यं समाचरेत् ॥ २५
 यदि न क्षिपते तोयं शरीरे यच्च जीर्यति ।
 प्रजापत्यं न दातव्यं कच्छं सान्त्वनं चरेत् ॥ २६
 चरेत् सान्त्वनं विप्रः प्राजापत्यन्तु क्षत्रियः ।
 तस्मै चरेद्दैत्यः पाण्डुश्च शूद्रस्य दापयेत् ॥ २७
 भाण्डस्थमन्यजनान्तु जलं दधि पयः पिबेत् ।
 ब्राह्मणः क्षत्रियो वैश्वः शूद्रश्चैव प्रमादतः ॥ २८
 ब्रह्मकूर्चापवासेन द्विजातीनान्तु निष्कृतिः ।
 शूद्रश्च चोपवासेन तथा दानेन शक्तितः ॥ २९
 ब्राह्मणो ज्ञानतो भूङ्क्ते चण्डालान्नं कदाचन ।
 गोमूत्रयावकाहाराद्विराजच्छिमाप्रयात् ॥ ३०
 एकैकं ग्रासमग्रीयाद्गोमूत्रयावकस्य च ।
 दद्याद्द्वयं नियमस्थस्य व्रतं तत्र विनिर्दिशेत् ॥ ३१
 अविज्ञातश्च चण्डालः सन्निष्ठेत् तच्च वैश्वमनि ।
 विज्ञाते तूपसत्रश्च द्विजाः कुर्वन्त्यनुग्रहम् ॥ ३२
 ऋषिवक्ताच्छ्रुता धर्मास्त्रायन्ते वेदपावनाः ।
 पतन्तमुदरेयुस्ते धर्मज्ञं पापसङ्कटात् ॥ ३३
 दध्ना च सर्पिषा चैव क्षीरगोमूत्रयावकम् ।
 भुञ्जीत सह सर्वे च तिस्र्यभ्यवगाहनम् ॥ ३४
 त्राहं भुञ्जीत दध्ना च त्राहं भुञ्जीत सर्पिषा ।
 त्राहं क्षीरेण भुञ्जीत एकैकेन दिनत्रयम् ॥ ३५

भावदुष्टं न सु त्रीयाशोच्छिष्टं क्षमिदूषितम् ।
 विपलं दधिदुग्धस्य पलमेकान्तु सर्पिषः ॥ ३६
 भक्षणा तु भवेच्छुद्धिरुभयोस्ताम्रकांक्षयोः ।
 जलशौचेन वस्त्राणां परित्यागेन चक्रयम् ॥ ३७
 कसु भगुङ्कापासलवणं तैलसर्पिषी ।
 हारे कृत्वा तु घान्यानि गृहे दद्यात्ताशनम् ॥ ३८
 एतं शुद्धस्ततः पश्चात् कुर्वाद्ब्राह्मणभोजनम् ।
 त्रिंशतं गा वृषश्चैकं दद्याद्विप्रेषु दक्षिणाम् ॥ ३९
 पुनर्लेपनया तेन होमजप्येन शुध्यति ।
 आधारेण च विप्राणां भूमिदोषो न विद्यते ॥ ४०
 रजकी चर्मकारी च लुब्धकस्य च पुकसी ।
 चातुर्वर्ण्यगृहे यस्य ह्यज्ञानादधितिष्ठति ॥ ४१
 ज्ञात्वा तु निष्कृतिं कुर्वात् पूर्वाक्तस्याहमेव च ।
 गृहदाहं न कुर्वीतायन्यत् सर्वं च कायेत् ॥ ४२
 गृहस्थाभ्यन्तरे गच्छेन्नाण्डालो यस्य कस्यचित् ।
 तस्माद्गृहाद्दिनिःसृत्य गृहभाण्डानि वर्जयेत् ॥ ४३
 रसपूर्णान्तु यद्भाण्डं न त्यजेच्च कदाचन ।
 गोरसेन तु सन्निधौर्जलैः प्रोक्षेत् समस्ततः ॥ ४४
 ब्राह्मणस्य व्रणहारे पृथग्योनितसम्भवे ।
 क्षमिरुत्पद्यते यस्य प्रायश्चित्तं कथं भवेत् ॥ ४५
 गवां मूत्रपुरीषेण दध्ना क्षीरेण सर्पिषा ।
 त्वहं ज्ञाता च पीत्वा च क्षमिदुष्टः शुचिर्भवेत् ॥ ४६
 क्षत्रियोऽपि सुवर्णस्य पञ्चमाषान् प्रदापयेत् ।
 गोदक्षिणान्तु वैश्यस्याप्युपवासं विनिर्दिशेत् ॥ ४७

शूद्राणां नोपवासः स्वाच्छूद्रो दानेन शुध्यति ।
 ब्राह्मणास्तु नमष्कृत्य पञ्चगव्येन शुध्यति ॥ ४८
 अच्छिद्रमिति यद्वाक्यं यजन्ति क्षितिदेवताः ।
 प्रणम्य शिरसा धार्यमग्निष्टोमफलं हि तत् ॥ ४९
 व्याधिव्यसनिनिश्रान्ते दुर्भिक्षु डामरे तथा ।
 उपवासो व्रतो होमो द्विजसम्पादितानि वा ॥ ५०
 अथवा ब्राह्मणास्तुष्टाः स्वयं कुर्वन्त्यनुग्रहम् ।
 सर्वधर्ममवाप्नोति द्विजैः संवाह्येतापि वा ॥ ५१
 दुर्बलेऽनुग्रहः कार्यस्तथा वै बालवृद्धयोः ।
 अतोऽन्यथा भवेद्दोषस्तस्मान्नानुग्रहः स्मृतः ॥ ५२
 स्नेहाद्वा यदि वा लोभाद्वाद्भ्रानतोऽपि वा ।
 कुर्वन्त्यनुग्रहं ये वै तत्पापं तेषु गच्छति ॥ ५३
 शरीरस्यात्यये प्रामे वदन्ति नियमन्तु ये ।
 महत्कार्योपरोधेन न स्वस्थस्य कदाचन ॥ ५४
 स्वस्थस्य मूढा कुर्वन्ति नियमन्तु वदन्ति ये ।
 ते तस्य विघ्नकर्तारः पतन्ति नरकेऽशुचौ ॥ ५५
 स एव नियमस्याज्यो ब्राह्मणं योऽवमन्यते ।
 दृष्ट्वा तस्योपवासः स्यान्न स पुण्येन युज्यते ॥ ५६
 स एव नियमो ग्राह्यो यं यं कोऽपि वदेद्विजः ।
 कुर्थाद्वाक्यं द्विजानाञ्च अकुर्वन् ब्रह्महा भवेत् ॥ ५७
 उपवासो व्रतञ्चैव स्नानं तीर्थं जपस्तपः ।
 विप्रैः सम्पादितं यस्य सम्पन्नं तस्य तद्भवेत् ॥ ५८
 व्रतच्छिद्रं तपश्छिद्रं यच्छिद्रं यन्नकर्मणि ।
 सत्रं भवति निश्छिद्रं ब्राह्मणैरुपपादितम् ॥ ५९

ब्राह्मणा जङ्गमं तीर्थं निर्जनं सर्वकामदम् ।
 तेषां वाक्योदकेनैव शुध्यन्ति मलिना जनाः ॥ ६०
 ब्राह्मणा यानि भाषन्ते भाषन्ते तांश्च देवताः ।
 सर्वदेवमया विप्रा न तद्वचनमन्यथा ॥ ६१
 अन्नाद्यो कीटसंयुक्ते मल्लिकाकीटदूषिते ।
 अन्तरा संस्पृशेच्चापस्तदन्नं भक्षणा स्युशेत् ॥ ६२
 भुञ्जानो हि यदा विप्रः पादं हस्तेन संस्पृशेत् ।
 उच्छिष्टं हि स वै भुङ्क्ते योभुङ्क्ते मुक्तभाजने ॥ ६३
 पादुकास्थो न भुञ्जीत पर्यङ्के संस्थितोऽपि वा ।
 शुना चाण्डालदृष्टो वा भोजनं परिवर्जयेत् ॥ ६४
 पक्वान्नञ्च निषिद्धं यदन्नशुद्धिं तथैव च ।
 यथा पराशरेणोक्तं तथैवाहं वदामि वः ॥ ६५
 मितं द्रोणादकस्यान्नं काकश्चानोपघातितम् ।
 केनैतच्छुध्यति चान्नं ब्राह्मणेभ्यो निवेदयेत् ॥ ६६
 काकश्चानावलीढन्तु द्रोणान्नं न परित्यजेत् ।
 वेदवेदाङ्गविद्विप्रैर्धर्मशास्त्रानुपालकैः ॥ ६७
 प्रस्थो द्वात्रिंशतिद्रोणः स्मृतो द्विप्रस्थ आदकः ।
 ततो द्रोणादकस्यान्नं श्रुतिस्मृतिविदो विदुः ॥ ६८
 काकश्चानावलीढन्तु गवाम्नातं खरेण वा ।
 स्वल्पमन्नं त्यजेद्विप्रः शुद्धिर्द्रोणादके भवेत् ॥ ६९
 अन्नस्योद्भृत्य तन्मात्रं यच्च नोपहतं भवेत् ।
 सुवर्णादिकमभ्युक्ष्य हुताग्नेनैव तापयेत् ॥ ७०

द्वुताशनेन संश्रुष्टं सुवर्णसलिलेन च ।

विप्राणां ब्रह्मघोषेण भौव्यं भवति तत्क्षणात् ॥ ७१

इति पराशरे धर्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

अघातो द्रव्यसंश्रुतिः पराशरवचो यथा ।

हारवाणान्तु पात्राणां तक्षणाच्छुद्धिरिष्यते ॥ १

मार्जनादयस्त्रपात्राणां पाणिना यस्त्रकर्मणि ।

चामसानां ग्रहाणाञ्च शुद्धिः प्रक्षालनेन तु ॥ २

चरुणाञ्च सुवाण्याञ्च शुद्धिरुष्णेन वारिणा ।

भक्षणा शुध्यते कांश्च ताम्रा ज्ज्ञेन शुध्यति ॥ ३

रजसा शुध्यते नारी विकलं या न गच्छति ।

नदी वेगेन शुध्येत लेपो यदि न दृश्यते ॥ ४

वापीकूपतडागेषु दूषितेषु कथंचन ।

उद्धृत्य वै घटशतं पञ्चगव्येन शुध्यति ॥ ५

अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।

दशवर्षा भवेत् कन्या अत ऊर्ध्वं रजस्वला ॥ ६

प्राप्ते तु द्वादशे वर्षे यः कन्यां न प्रयच्छति ।

मासि मासि रजस्तस्याः पिवन्ति पितरः स्वयम् ॥ ७

माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ।

द्वयस्यो नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ ८

यस्यां समुदहेत् कन्यां ब्राह्मणोऽज्ञानमोहितः ।

असंभ्राणोऽप्यपाङ्गतेव स विप्रो दृषस्तीपति ॥ ९

यः करोत्येकरात्रेण वृषलीसिकनं द्विजः ।
 स भैक्षमुग्जपन्नित्यं त्रिभिर्वर्षैर्विशुध्यति ॥ १०
 अक्षं गते यदा सूर्यं चाण्डालं पतितं स्त्रियम् ।
 सृतिक्कां स्पृशतश्चैव कथं शुद्धिर्विधीयते ॥ ११
 जातवेदं सुवर्णञ्च सोमभागं विलोक्य च ।
 ब्राह्मणानुगतश्चैव स्नानं कृत्वा विशुध्यति ॥ १२
 स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी ब्राह्मणी तथा ।
 तावत् तिष्ठेन्निराहारा त्रिरात्रेणैव शुध्यति ॥ १३
 स ह्येव रजस्वलान्योन्यं ब्राह्मणी क्षत्रिया तथा ।
 अर्धहस्तं चरेत् पूर्वा पादमेकमनन्तरा ॥ १४
 स ह्येव रजस्वलान्योन्यं ब्राह्मणी वैश्यजा तथा ।
 पादोनं चैव पूर्वायाः परायाः हस्तपादकम् ॥ १५
 स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी शूद्रजा तथा ।
 हस्तैश्च शुध्यते पूर्वा शूद्रा दानेन शुध्यति ॥ १६
 स्नाता रजस्वा या तु चतुर्थेऽहनि शुध्यति ।
 कुर्याद्रजोनिवृत्तौ तु दैवपितृदिकर्म च ॥ १७
 रोगेण यद्रजः स्त्रीणामन्वहन्तु प्रवर्त्तते ।
 नाशुचिः सा ततस्तेन तत् स्यादै कारिकं मतम् ॥ १८
 प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी ।
 तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति ॥ १९
 स्नातरे स्नान उत्पन्ने दशकृत्वो ह्यनातुरः ।
 स्नात्वा स्नात्वाऽप्यग्नेदेनं ततः शुध्येत्स आतुरः ॥ २०
 उच्छिष्टोच्छिष्टसंस्पृष्टः शुना शूद्रेण वा द्विजः ।
 उपोथ रजनीमेकं पञ्चगव्येन शुध्यति ॥ २१

अनुच्छिष्टेन शूद्रेण सार्धं स्नानं विधीयते ।
 छिच्छिष्टेन च संस्पृष्टः प्राजापत्यं समाचरेत् ॥ २२
 भक्षणा शुध्यते कांक्ष्यं सुरवा यत्र लिप्यते ।
 सुरामात्रेण संस्पृष्टं शुध्यतेऽग्न्युपलेपनैः ॥ २३
 गवाष्टातानि कांक्ष्यानि श्वकाकोपहतानि च ।
 शुध्यन्ति दशभिः क्षारैः शूद्रोच्छिष्टानि यानि च ॥ २४
 गण्डूषं पादशौचं च कृत्वा वै कांक्ष्यभाजने ।
 यस्मासान् भुवि निक्षिप्य उद्धृत्य पुनराहरेत् ॥ २५
 आवसेष्वपमारेण सीसस्याग्नौ विशोधनम् ।
 दन्तमश्वि तथा शृङ्गं रौप्यं सोवर्णभाजनम् ॥ २६
 मणिपाषाणशङ्खाश्च एतान् प्रक्षालयेज्जलैः ।
 पाषाणे तु पुनर्वर्षिष्टरेषा शुद्धिरुदाहृता २७
 चङ्गाण्डदहनाच्छुद्धिर्धान्यानां मर्ज्जनादपि ॥ २८
 अङ्गिस्तु प्रोक्षणं शौचं वह्नां धान्यवाससाम् ।
 प्रक्षालनेन त्वत्पानामङ्गिः शौचं विधीयते ॥ २९
 वेणुवल्कलक्षीराणां क्षौमकार्पासवाससाम् ।
 और्णानां नेप्रपट्टानां जलाच्छौचं विधीयते ॥ ३०
 तुलिकाद्युपधानानि पीतरक्ताम्बराणि च ।
 शोषयित्वा कर्कतापेन प्रोक्षयित्वा शुचिर्भवेत् ॥ ३१
 मुञ्जोपस्करसर्पाणां शाण्ड्यस्य फलचर्मणाम् ।
 टणकाठादिरज्जुनामुदकप्रोक्षणं मतम् ॥ ३२
 माञ्जरीरमञ्जिकाकीट-पतङ्गकृमिदर्दुराः ।
 मेधामेधं सृशत्येव नोच्छिष्टान् ममुरव्रवीत् ॥ ३३

भूमिं सृष्टागतं तोयं वचाप्यन्योन्यविप्रुषः ।
 भूतोच्छिष्टं तथा ज्ञेयं नोच्छिष्टं मनुस्मृतौ ॥ ३४
 सामुलेक्षुक्ले चैव सुतस्ते हस्तुलेप्रने ।
 मधुपर्कं च सोमे च नोच्छिष्टं मनुस्मृतौ ॥ ३५
 एषां कर्तव्यं ज्ञेयं नामः परमस्तृणानि च ।
 जेदतां कर्तव्यं श्रद्धन्ति पक्षेष्टकचित्तानि च ॥ ३६
 अदुष्टाः सन्तताः काराकातोदूतश्च देशवः ।
 ज्ञियो दृक्वाच वासाश्च न दुर्गन्ति वशाचन ॥ ३७
 क्षुते निष्टीकने चैव सुतोच्छिष्टे तथागते ।
 पतितानाञ्च सप्तमये दक्षिण्यं अवर्षं सृष्टीत् ॥ ३८
 अग्निरापश्च वेराश्च सोमसूर्यमग्निस्त्रासाया ।
 एते सर्वेऽपि विप्रस्यां ओम्ने सिष्ठन्ति दक्षिणे ॥ ३९
 अभासादीनि तैर्धर्माणि नृपराज्ञाः सरितस्तथा ।
 विप्रस्य दक्षिणे कर्ष्यं सानिधं मनुस्मृतौ ॥ ४०
 देशभङ्गे अवासे वा व्याप्तिषु व्यसवेत्यपि ।
 रवेदेव स्वदेहादि पचावर्णं समाचरेत् ॥ ४१
 येन केन च धर्मोऽप्यदुना दारुणेन च ।
 उदरेहीनमात्मानं समर्षो धर्ममाचरेत् ॥ ४२
 आपत्काले तु सम्प्राप्ते शौचाचारं न चिन्तयेत् ।
 स्वयं बहुकरोत् पचात्स्वस्थो धर्मं समाचरेत् ॥ ४३
 इति पराशरे धर्मशास्त्रे सप्तमोऽध्यायः ॥ १ ॥

अष्टमोऽध्यायः ।

गवां बन्धनयोक्तो तु भवेन्मृत्युरकामतः ।
 अकामात् कृतपापस्य प्रायश्चित्तं कथं भवेत् ॥ १
 वेदवेदाङ्गविदुषां धर्मशास्त्रं विजानताम् ।
 स्वकर्मरतविप्राणां स्वकं पापं निवेदयेत् ॥ २
 अत ऊर्ध्वं प्रवक्ष्यामि उपस्थानस्य लक्षणम् ।
 उपस्थितो हि न्यायेन व्रतादेशनमर्हति ॥ ३
 सद्यो निःसंशये पापे न भुञ्जीतामुपस्थितः ।
 भुञ्जानो वर्धयेत् पापं पर्षद्वत् न विसृजेत् ॥ ४
 संशये तु न भोक्तव्यं यावत् कार्यविनिश्चयः ।
 प्रमादस्य न कर्त्तव्यो यथैवासंशयस्तथा ॥ ५
 कृत्वा पापं न गूहेत गुह्यमानं विवर्धते ।
 स्वल्पं वाथ प्रभूतं वा धर्मविद्भ्यो निवेदयेत् ॥ ६
 ते हि पापे कृते वेद्या हन्तारश्चैव पाप्मनाम् ।
 व्याधितस्य यथा वैद्या बुद्धिमन्तो रुजापहाः ॥ ७
 प्रायश्चित्ते समुत्पन्ने क्रीमान् सत्यपरायणः ।
 मुहुरार्जवसम्पन्नः शुद्धिं गच्छेत् मानवः ॥ ८
 सचेलं वाग्यतः स्नात्वा क्लृप्तवासाः समाहितः ।
 क्षत्रियो वाथ वैश्यो वा ततः पर्षदमाव्रजेत् ॥ ९
 उपस्थाय ततः शीघ्रमार्तिमान् धरणीं व्रजेत् ।
 गात्रैश्च शिरसा चैव न च किञ्चिदुदाहरेत् ॥ १०
 सावित्र्याद्यापि गायत्र्याः सन्ध्योपास्यग्निकार्ययोः ।
 अन्नानात् क्षणिकर्तारो ब्राह्मणा नामधारकाः ॥ ११

अन्नतानाममन्त्राणां जातिमात्रोपजीविनाम् ।
 सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥ १२
 यद्वदन्ति तमोमूढा मूर्खी धर्ममतद्विदः ।
 तत् पापं शतधा भूत्वा तद्वक्तुरधिगच्छति ॥ १३
 अन्नात्वा धर्मशास्त्राणि प्रायश्चित्तं ददाति यः ।
 प्रायश्चित्ती भवेत् पूतः किञ्चिच्च परिषद्व्रजेत् ॥ १४
 चत्वारो वा त्रयो वापि यद्व्रूयद्देवपारगाः ।
 स धर्म इति विज्ञेयो नेतरैस्तु सहस्रशः ॥ १५
 प्रमाणमार्गं मार्गस्तो ये धर्मो प्रवदन्ति वै ।
 तेषामुद्दिजते पापं सन्नूतगुणवादिनाम् ॥ १६
 यथाश्मनि स्थितं तोयं मरुतार्कण्यं शुध्यति ।
 एवं परिषदादेशाभाशयेदेव दुष्कृतम् ॥ १७
 नैव गच्छति कर्त्तारं नैव गच्छति पर्षदम् ।
 मारुतार्काद्विभ्योयोगात् पापं नश्यति तोयवत् ॥ १८
 अनाहिताग्नेयो येऽन्ये वेदवेदाङ्गपारगाः ।
 पञ्च त्रयो वा धर्मज्ञाः परिषत् सा प्रकीर्त्तिता ॥ १९
 मुनीनामात्मविद्यानां द्विजानां यज्ञयाजिनाम् ।
 वेदव्रतेषु स्नातानामेकोऽपि परिषद्वेत् ॥ २०
 पञ्च पूर्वं मया प्रोक्तास्तेषाञ्चैव त्वसन्धवे ।
 स्वदृष्टिपरितुष्टा ये परिषत् सा प्रकीर्त्तिता ॥ २१
 अत ऊर्ध्वं तु ये विप्राः केवलं नामधारकाः ।
 परिषत्त्वं न तेषां वै सहस्रगुणितेष्वपि ॥ २२
 यथा काष्ठमयो हस्ती यथा चर्ममयो खगः ।
 ब्राह्मणास्त्वनधोयानास्त्वयस्ते नामधारकाः ॥ २३

ग्रामस्थानं यथा शूकं यथा कूपस्तु निर्जलः ।
 यथा दुग्धमनली च यमनो प्राज्ञश्चक्षुषः ॥ २४
 यथा पक्षोऽफलं ग्रीवु यथा गौरश्चक्षुषः ।
 यथा चाग्नेऽफलं दर्शनं तद्वद्विप्रोऽद्योऽफलः ॥ २५
 चित्तं कर्तुं यमानेकैरङ्गैश्चक्षीकृते ययौ ।
 ब्रह्मण्यमपि तद्वत् स्यात् संस्तारैर्विशिष्टैः ॥ २६
 प्रायश्चित्तं प्रवच्छन्ति ये द्विजा नामधारकाः ।
 ते द्विजाः पावककाण्डः समेता नरकं वयुः ॥ २७
 ये पठन्ति द्विजा वेदं पञ्चमन्त्रकाण्डे ।
 चैकोक्तं धारयन्ते पञ्चेन्द्रियरतान्वाः ॥ २८
 सम्यक्धीतः श्रमशानेषु दीप्तोऽग्निः सर्वभक्षकः ।
 तथैव ज्ञानवान् विप्रः सर्वभक्षश्च दैवतम् ॥ २९
 अमेध्यानि च सर्वाणि प्रक्षिपन्मुग्धे यथा ।
 तथैव क्षिप्रिणं सर्वं प्रक्षेप्यं द्विजोऽमले ॥ ३०
 गायत्रीरक्षितो विप्रः शूद्रादप्यष्टभिर्मवेत् ।
 गायत्रीप्रज्ञतत्त्वज्ञाः सम्यक्व्यन्ते द्विजोत्तमाः ॥ ३१
 दुःशीलोऽपि द्विजः पूज्यो न शूद्रो विजितेन्द्रियः ।
 कः परित्यज्य दृष्टं नां दुष्टेच्छीलवतीं क्षरीम् ॥ ३२
 धर्मशास्त्रप्रसारदा वेदखड्गधरा द्विजाः ।
 क्रीडार्थमपि वदन्तुः स धर्म परमः स्मृतः ॥ ३३
 चातुर्वेदोऽविकल्पी च अङ्गविद्वन्मयाठकः ।
 प्रपञ्चाश्रमिणो सुखाः परियत् स्युर्दशावराः ॥ ३४
 राज्ञाश्चानुमते चैव प्रायश्चित्तं द्विजो वदेत् ।
 स्वयमेव न वक्तव्या प्रायश्चित्तस्य निष्कृतिः ॥ ३५

ब्राह्मणाश्च श्रुतिक्रम्य राजा यत् कर्तुमिच्छति ।
 तत् पापं श्रुतवा भूत्वा राजानमुपमच्छति ॥ ३६
 प्रायश्चित्तं सदा दद्यादेवतायतनाग्रतः ।
 आत्मनः पावयेत् यथाजपन् वै वेदमातरम् ॥ ३७
 सशिखं वपनं कृत्वा तिस्रन्ध्रमवगाहनम् ।
 गवां गोष्ठे वसेद्वात्रो दिवा ताः समनुव्रजेत् ॥ ३८
 उथे वर्षिति शीते वा मारुते वाति वा भयम् ।
 न कुर्वीतात्मनस्त्रार्थं गोरकृत्वा तु शक्तिः ॥ ३९
 आत्मनो यदि कान्धेषां गृही चेत्तद्वशा खले ।
 भक्षयन्तो न कथयेत् पिवन्तं चैव वत्सकम् ॥ ४०
 पिवन्तीषु पिवेत् तोयं संविद्यन्तीषु संपिशेत् ।
 पतितां पङ्कमन्मां वा सर्वप्राणैः समुहरेत् ॥ ४१
 ब्राह्मणार्थं गवार्थं वा यस्तु प्राणान् परित्यजेत् ।
 सुच्यते ब्रह्महत्याद्वैगोमा गोब्राह्मणस्य च ॥ ४२
 गोवधस्यागुरुपेथ प्राजापत्यं विनिर्द्दिशेत् ।
 प्राजापत्यन्तु यत् कृच्छ्रं विभजेत् तच्चतुर्विधम् ॥ ४३
 एकाहमेकभक्तायी एकाहं नक्तभोजनः ।
 अयाचिताश्चैकमहरेकाहं मारुताशनः ॥ ४४
 दिनद्वयंचैकभक्तो द्विदिनं नक्तभोजनः ।
 दिनद्वयमयाची स्यात् त्रिदिनं मारुताशनः ॥ ४५
 त्रिदिनंचैकभक्तायी त्रिदिनं नक्तभोजनः ।
 दिनत्रयमयाची स्यात् त्रिदिनं मारुताशनः ॥ ४६
 चतुरहस्तैकभक्तायी चतुरहं नक्तभोजनः ।
 चतुर्दिनमयाची स्याच्चतुरहं मारुताशनः ॥ ४७

प्रायश्चित्तं तत्तत्तत्तु कुर्याद्ब्राह्मणभोजनम् ।
 विप्राव दक्षिणां दद्यात् पवित्राणि उपेक्षितः ।
 ब्राह्मणान् भोजयित्वा तु गोत्रः शुद्धो न संशयः ॥ ४८
 इति पराशरे धर्मशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः ।

गवां संरक्षणार्थाय न दुष्प्रेक्ष्यबन्धवोः ।
 तद्वधन्तु न तत् विद्यात् कामाकामकृतं तथा ॥ १
 र्शंगुष्ठमात्रः स्थूलो वा बाहुमात्रः प्रमाणतः ।
 चार्द्रस्तु सपलायश्च दण्ड इत्यभिधीयते ॥ २
 दण्डादूर्ध्वं वहन्नेन प्रहरेद्वा निपातयेत् ।
 प्रायश्चित्तं चरेत् प्रोक्तं द्विगुणं गोव्रतं चरेत् ॥ ३
 रोषबन्धनयोक्ताणि घातनं च चतुर्विधम् ।
 एकपादं चरेद्गोघे द्विपादं बन्धने चरेत् ॥ ४
 योक्तेषु पादद्वौर्न स्याच्चरेत् सर्वं निपातने ।
 गोचरे च गृहे वापि दुर्गेष्वपि समेष्वपि ॥ ५
 नदीष्वपि समुद्रेषु खातेऽप्यथ दरीमुखे ।
 दम्भदेशे स्थिताः गावस्तन्मनाद्रोष उच्यते ॥ ६
 योक्ताडामकडोरैश्च घण्टाभरणभुषणैः ।
 गृहे वापि वने वापि वहा स्याद्गौर्मृता यदि ॥ ७
 तदेव बन्धनं विद्यात् कामाकामकृतं च यत् ।
 वृत्तं चैककटेऽप्युक्तौ भारे वा पौडितौ नरैः ॥ ८

गोपतिर्बन्धुमाप्नोति वीक्रो भवति तद्वधः ।
 मत्तः प्रमत्त उन्मत्तचेतनो वाप्यचेतनः ॥ ८
 कामाकामहतक्रोधो दण्डैर्हन्त्याद्योपशौः ।
 प्रहता वा चता वापि तदि हेतुर्निपातने ॥ १०
 मूर्च्छितः पतितो वापि दण्डेनाभिहतः स तु ।
 उन्मत्तस्तु वदा गच्छेत् पञ्च सप्त दशैव वा ॥ ११
 ग्रासं वा यदि गृह्णीयात्तोयं वापि पिवेद्द्वयदि ।
 पूर्वव्याध्युत्पृष्टश्चेत् प्रायश्चित्तं न विद्यते ॥ १२
 पिच्छस्थे पादमेकस्तु द्वौ पादौ गर्भसन्निभे ।
 पादोनं व्रतमूहिष्टं चत्वारो गर्भमचेतनम् ॥ १३
 पादेऽङ्गरोमपवनं द्विपादे स्त्र्यङ्गुणोऽपि च ।
 त्रिपादे तु शिखावर्जं सशिखन्तु निपातने ॥ १४
 पादे वज्रयुगंचैव द्विपादे कांस्यभाजनम् ।
 पादोने गोदण्डं दद्याच्चतुर्थं गोद्वयं स्मृतम् ॥ १५
 निष्पन्नसर्वगात्रन्तु दृश्यते वा सचेतनम् ।
 अङ्गप्रत्यङ्गसम्पन्ने द्विगुणं गोव्रतं चरेत् ॥ १६
 पा पाणेनैव दण्डेन गावो येनाभिघातितः ।
 मृङ्गभङ्गे चरेत् पादं द्वौ पादौ तेन घातने ॥ १७
 काङ्गुलैः कृच्छ्रपादन्तु द्वौ पादावस्तिभक्षणे ।
 त्रिपादंचैव कणं तु चरेत् सर्वं निपातने ॥ १८
 मृङ्गभङ्गेऽस्तिभङ्गे च कटिभङ्गे तथैव च ।
 यदि जीवति वस्त्रासान् प्रायश्चित्तं न विद्यते ॥ १९
 मृगभङ्गे च कर्तव्यः स्त्रीशम्यङ्गस्तु पाणिना ।
 वनसन्नापकर्तव्यो दावद्वद्वली भवेत् ॥ २०

वावत् सम्यूर्ध्वसर्वाङ्गस्तावत् तं पोषयेत्तदः ।
 गोद्वयं ब्राह्मणस्यैव नमस्कृत्य विवर्जयेत् ॥ २१
 वधुसम्यूर्ध्वसर्वाङ्गो हीनदेहो भवेत् तदा ।
 गोघातकृत् तस्याहं प्रायश्चित्तं विनिर्दिशेत् ॥ २२
 काष्ठकोष्ठवशापाशैः शस्त्रैश्चैवोद्धृतो वचात् ।
 व्यापादयति यो गान्धु तस्य ग्रहिं विनिर्दिशेत् ॥ २३
 चरेत् सान्त्वयन् काष्ठे प्राजापत्येन कोष्ठे ।
 तप्तकच्छन्तु वापाशे शस्त्रे चैवातिष्ठन्कृत् ॥ २४
 पञ्च सान्त्वयन् गावः प्राजापत्ये तथा तपः ।
 तप्तकच्छन् भवत्यष्टावतिष्ठन्तु तपोद्दिशः ॥ २५
 प्रमापये प्राणश्रुतां दद्यात् तत्प्रतिदयकम् ।
 तस्याशु रूपं भूर्जं वा दद्याद्विधवनीकृतम् ॥ २६
 चान्यथाह्ननकृत्पश्यां वह्ने दोहने तदा ।
 सायं संयमनार्थं न दुष्प्रेक्ष्यवत्तद्विदोः ॥ २७
 अतिदाहेऽतिवाहे च वाहिकामेवने दद्यात् ।
 नदीपर्वतसन्धारे प्रायश्चित्तं विनिर्दिशेत् ॥ २८
 अतिदाहे चरेत् पादं दौ पादौ वह्ने चरेत् ।
 नासिके पादहीनस्तु चरेत् सर्वं निपातने ॥ २९
 दहनाच्च विषयेत अनङ्गो वापि क्षम्यतः ।
 उक्तं पराशरैश्चैव लोकपाहं यथाविधि ॥ ३०
 रोधश्चनयोक्तश्च बारप्रहरणं तथा ।
 दुर्गप्रेरकयोक्तश्च विभिन्नानि वक्ष्यन् षट् ॥ ३१
 बन्धपादकुसुमाङ्गो म्रियते यदि गोपशुः ।
 भवने तस्य नाशस्त्य पापे कृच्छ्राद्विमुक्तः ॥ ३२

न नारिकेलैर्न च बालवाले-
न चापि मौलैर्न च बन्धनद्वयैः ।

एतैस्तु नावो न निबन्धनीया

वधास्तु तिष्ठेत् परश्वं यद्गीता ॥ ३३

कुशैः काशैश्च बन्धीयाद्गोपश्वं दक्षिणामुखम् ।

प्राञ्चकान्निदक्षेषु प्रावक्षितं न विद्यते ॥ ३४

यदि तल्ल भवेत् काश्वं प्रावक्षितं कथं भवेत् ।

जपित्वा पातनीं देवीं मुच्यते तत्र किञ्चिपात् ॥ ३५

प्रेरयन् कूपवापीषु दृष्टान्नेद्भु पातयन् ।

गवाशनेषु विक्रीणं स्मृतः प्राप्नोति गोवधम् ॥ ३६

आराधितस्त यः कश्चिन्निककचो यदा भवेत् ।

श्रवणं हृदयं भिषं भग्नी वा कूपसङ्गटे ॥ ३७

कुपास्यत्कमले चैव भग्ने वा शीवपादयोः ।

च एव स्निवसे तल्ल जीन् प्राङ्गस्तु समाचरेत् ॥ ३८

कूपखाते तटोवग्धे तटोवग्धे प्रपास्य च ।

पानीयेषु विपन्नानां प्रावक्षितं न विद्यते ॥ ३९

कूपखाते तटोखाते दीर्घखाते तस्यैव च ।

अथेषु धर्मखातेषु प्रावक्षितं न विद्यते ॥ ४०

विश्वदारे निवासेषु को द्वारः स्वातन्त्र्यकृतिः ।

स्वकार्यकर्मखातेषु प्रावक्षितं विनिर्दिशेत् ॥ ४१

निश्चि बन्धनिकृतेषु सर्वव्यापकतेषु च ।

अन्निविशुद्धिपन्नानां प्रावक्षितं न विद्यते ॥ ४२

ग्रामघाते शरीरेष्व वेत्तव्यं च विनियामे ।

अतिदृष्टितानाञ्च प्रावक्षितं न विद्यते ॥ ४३

संग्रामे प्रहृतानाञ्च ये दग्धा वैश्वकेषु च ।

दावाग्निग्रामघाते वा प्रायश्चित्तं न विद्यते ॥ ४४

यन्मिता गौश्चिकित्सार्थं मूढगर्भविमोचने ।

वत्ने कृते विपद्यते प्रायश्चित्तं न विद्यते ॥ ४५

व्यापन्नानां बह्वनाञ्च वन्धने रोधनेऽपि वा ।

भिषस्त्रिव्यापचारे च प्रायश्चित्तं विनिर्दिश्यते ॥ ४६

गोदृषाणां विपत्तौ च यावन्तः प्रेक्षका जनाः ।

न वारयन्ति तां तेषां सर्वेषां पातकं भवेत् ॥ ४७

एको हतो यैर्बहुभिः समेतै-

र्न ज्ञायते यस्य हतोऽभिधानात् ।

दिश्येन तेषामुपलभ्य हन्ता

निवर्त्तनीयो नृपसन्निवृत्तैः ॥ ४८

एका चेद्बहुभिः कापि दैवाद्वापादिता भवेत् ।

पादं पादश्च इत्यावाचरेद्युस्तो दृष्टक् दृष्टक् ॥ ४९

हतेषु रुधिरं दृश्यं व्याधिग्रस्तं क्षयो भवेत् ।

नाना भवति हृष्टेषु एवमन्वेषणं भवेत् ॥ ५०

मनुना चैवमेकेन सर्वशास्त्राणि जानता ।

प्रायश्चित्तान्ते तेनोक्तं गोषु चान्द्रायणं चरेत् ॥ ५१

केशानां रक्षणार्थाय द्विगुणं गोव्रतं चरेत् ।

द्विगुणे व्रत आदिष्टे दक्षिणा द्विगुणा भवेत् ॥ ५२

राजा वा राज्यपुत्रो वा ब्राह्मणो वा बहुश्रुतः ।

अज्ञात्वा वपनं तस्य प्रायश्चित्तं विनिर्दिश्यते ॥ ५३

यस्य न द्विगुणं दानं केशश्च परिरक्षितः ।

तत् पापं तस्य तिष्ठेत ब्रह्मा च नरकं व्रजेत् ॥ ५४

यत् किञ्चित् क्रियते पापं सर्वं केशेषु तिष्ठति ।
 सर्वान् केशान् समुद्धृत्य ष्छेदयेद्गुलिहयम् ॥ ५५
 एवं नारीकुमारीणां शिरसोमुण्डनं कृतम् ।
 न क्षियाः केशवपनं न दुरे शयनाशनम् ॥ ५६
 न च गोष्ठे वसेद्भ्रातृ न दिवा गा असुव्रजेत् ।
 नदीषु सङ्गमे चैव अरण्येषु विशेषतः ॥ ५७
 न स्त्रीणामग्निं व्यासो व्रतमेवं समाचरेत् ।
 विसर्गं ज्ञानमित्युक्तं सुराणामर्चनं तथा ॥ ५८
 बन्धुमध्ये व्रतं तासां कृच्छ्रचान्द्रायणादिकम् ।
 गृहेषु नियतं तिष्ठेच्छुचिर्नियममाचरेत् ॥ ५९
 दूह यो गोवधं कृत्वा प्रच्छादयितुमिच्छति ।
 स याति नरकं घोरं कालसूत्रमसंशयम् ॥ ६०
 विमुक्तो नरकात् तस्मान्मर्त्यलोके प्रजायत ।
 क्लीबो दुःखी च कुष्ठी च सप्तजन्मानि वै नरः ॥ ६१
 तस्मात् प्रकाशयेत् पापं स्वधर्मं सततं चरेत् ।
 खोवालभृत्यगोविप्रैश्चतिकोपं विवर्जयेत् ॥ ६२
 इति पाराशरे धर्मशास्त्रे नवमोऽध्यायः ॥ ८ ॥

दशमोऽध्यायः ।

चातुर्गणस्य सर्वत्र हीयं प्रोक्ता तु निष्कृतिः ।
 अगम्यागमने चैव शुद्धौ चान्द्रायणं चरेत् ॥ १
 एकैकं द्वासयेत् पिण्डं कृत्वा शक्ते च वर्धयेत् ।
 अमावस्यां न भुञ्जीत एष चन्द्रायणो विधिः ॥ २

कुकुठावडप्रमानस्तु प्रासञ्च परिकल्पयेत् ।
 अन्यथा भावदुःखं न चर्मो मेव शुध्यति ॥ ३
 प्रायश्चित्ते ततश्चीर्णं कुर्वाद् प्राज्ञायभोजनम् ।
 गोह्वयं वस्त्रयुग्मञ्च दद्याद्विप्रेषु दक्षिणाम् ॥ ४
 चाण्डालीञ्च श्रमाकीञ्चमिगच्छति यो द्विजः ।
 त्विरात्रमुपवासी स्याद्विप्राणामनुशासनात् ॥ ५
 सखिञ्चं वपनं कुर्वाद् प्राजापत्यत्रयं चरेत् ।
 ब्रह्मकृच्च ततः कृत्वा कुर्याद्ब्राह्मणतर्पणम् ॥ ६
 गावस्त्रोञ्च जपेन्नित्यं दद्याद्गोमिथुनद्वयम् ।
 विप्राय दक्षिणां दद्याच्छुद्धिमाप्नोत्यसंशयम् ॥ ७
 क्षत्रियोऽपि वैश्यो वा चण्डाली गच्छते यदि ।
 प्राजापत्यद्वयं कुर्याद्दद्याद्गोमिथुनं तथा ॥ ८
 श्रमाकमयचण्डालीं शूद्रो वै यदि गच्छति ।
 प्राजापत्यं चरेत् स्रक्ञ्च दद्याद्गोमिथुनं तथा ॥ ९
 मातरं यदि गच्छेत भगिनीं पूत्रिकां तथा ।
 एतास्तु मोहतो गत्वा त्रीन् स्रक्ञ्चास्तु समाचरेत् ॥ १०
 चान्द्रायणत्रयं कुर्याच्छिशुश्छेदेन शुध्यति ।
 मातृत्वस्रगमे चैव आत्मभेदनिर्द्दशनम् ॥ ११
 अन्नानात् तान्तु यो गच्छेत् कुर्याच्चान्द्रायणद्वयम् ।
 दशगोमिथुनं दद्याच्छुद्धिः पराशरोऽब्रवीत् ॥ १२
 पितृदारान् समारुह्य मातुरासाञ्च भ्रातृजाम् ।
 गुरुपत्नीं सुपाञ्चैव भ्रातृभार्यां तथैव च ॥ १३
 मातुलानीं सगोत्राञ्च प्राजापत्यत्रयं चरेत् ।
 गोह्वयं दक्षिणां दत्त्वा शुध्यते नात्र संशयः ॥ १४

पशुवेद्यादि-गमने महिषुङ्गीकषीस्तथा ।
 खरीच शुक्रीं गत्वा प्राजापत्यं समाचरेत् ॥ १५
 गोमामी च त्विरात्रेण गामेकं ब्राह्मणे ददत् ।
 महिषुङ्गीखरीगामी त्वहोरात्रेण शुध्यति ॥ १६
 डामरे समरे वापि दुर्भिक्षे वा जनशये ।
 बन्दिग्राहे भवार्त्ते वा सदा स्त्रीं निरीक्षयेत् ॥ १७
 चाण्डालैः सह सम्पर्कं या नारी कुरुते ततः ।
 विप्रान् दृष्ट्वा वरान् गत्वा स्वकं दोषं प्रकाशयेत् ॥ १८
 आकण्ठसन्निधे कूपे गोमयोदककर्म मे ।
 तत्र स्थिता निराहारा त्वेकरात्रेण निष्कृमेत् ॥ १९
 सशिखं वपनं कृत्वा शुक्लीयादुवावकौदनम् ।
 त्विरात्रमुपवासित्वं छेकरात्रं जले वसेत् ॥ २०
 शङ्खपुष्पीलतामूलं पत्रञ्च कुसुमं फलम् ।
 सुवर्णं पञ्चगव्यञ्च कार्यायित्वा पिबेज्जलम् ॥ २१
 एकभक्तं चरेत् पश्चादुवावत् पुष्पवती भवेत् ।
 व्रतं चरति यदुवावत् तावत् संवसते वधिः ॥ २२
 प्रायश्चित्ते ततश्चीर्णं कुर्याद् ब्राह्मणभोजनम् ।
 गोद्वयं दन्तिणां दद्याच्छुद्धिः पराशरोऽब्रवीत् ॥ २३
 चातुर्थ्यं नारीणां छच्छचान्द्रायणव्रतम् ।
 यथा भूमिस्तथा नारी तस्मात् तां न तू दूषयेत् ॥ २४
 बन्दिग्राहेण या भुक्ता कृत्वा बद्धा बलाद्बन्धात् ।
 कृत्वा सन्तपनं छच्छं शुध्येत् पराशरोऽब्रवीत् ॥ २५
 सङ्गभुक्ता तु या नारी नेच्छन्ती पापकर्मभिः ।
 प्राजापत्येन शुध्येत ऋतुप्रस्रवणेन तु ॥ २६

पतत्स्र्धं शरीरस्य यस्य भार्या सुरां पिवेत् ।
 पतिताईशरीरस्य निष्कृतिर्न विधीयते ॥ २७
 गायत्रीं जपमानस्तु दृष्ट्वां सान्तपनं चरेत् ॥ २८
 गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
 एकरात्रोपवासश्च दृष्ट्वां सान्तपनं कृतम् ॥ २९
 जारेण जगयेद्भग्नं गर्भं त्यक्ते च्यते पतौ ।
 तां त्वजेदपरे रात्रे पतितां पापकारिणीम् ॥ ३०
 ब्राह्मणी तु यदा गच्छेत् परपुंसां समन्विता ।
 सा तु नष्टा वनिर्दिष्टा न तस्यागमनं पुनः ॥ ३१
 कामान्नोहादयदा गच्छेत् त्वज्जा वन्धुन् सुतान् पतिम् ।
 सा तु नष्टा परे लोके मानुषेषु विशेषतः ॥ ३२
 दशमे तु दिने साप्ते प्रायश्चित्तं न विद्यते ।
 दशाहं न त्वजेन्नारी त्वजेनष्टश्रुता तथा ॥ ३३
 भर्ता चैव चरेत् दृष्ट्वां दृष्ट्वाहं चैव वागधवा ।
 तेषां भुक्ता च पीत्वा च अहोरात्रेण शुध्यति ॥ ३४
 ब्राह्मणी तु यदा गच्छेत् परपुंसां विवर्जिता ।
 गत्वा पुंसां शतं याति त्वजेयुस्तान् गोद्विणः ॥ ३५
 पुंसो यदि गृहं गच्छेत् तद्गृहं गृहं भवेत् ।
 पितृमातृगृहं यच्च जारस्त्रैव तु तद्गृहम् ॥ ३६
 उल्लिख्य तद्गृहं पश्चात् पञ्चगव्येन शुध्यति ।
 त्वजेनृचक्षयपात्राणि वस्त्रं काष्ठं च शोधयेत् ॥ ३७
 सन्धारान् शोधयेत् सर्वान् गोकेशैश्च फलोद्भवान् ।
 तान्त्राणि पञ्चगव्येन कांक्षानि दश भस्माभः ॥ ३८

प्रावक्षितं चरेद्दिगौ ब्राह्मणैरुपपादितम् ।
 गोह्वयं दक्षिणां दद्यात् प्राजापत्यं समाचरेत् ॥ ३८
 इतरेषामहोरात्रं पञ्चगव्येन शोधनम् ।
 सपुत्रः सञ्जृम्भश्च कुर्याद् ब्राह्मणभोजनम् ॥ ४०
 आकाशं वायुरग्निश्च मेध्यं भूमिगतं जलम् ।
 न दुष्यन्तीह दर्भाश्च यज्ञेषु चमसास्तथा ॥ ४१
 उपवासैर्व्रतैः पुण्यैः स्नानसन्ध्यार्चनादिभिः ।
 जपैर्होमैस्तथा दानैः शुध्यन्ते ब्राह्मणाः सदा ॥ ४२
 इति पराशरे धर्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

एकादशोऽध्यायः ।

अमेध्यरेतो गोमांसं चाचडालावमद्यापि वा ।
 यदि भुक्तन्तु विप्रेण कृच्छ्रं चान्द्रायणं चरेत् ॥ १
 तथैव क्षत्रियो वैश्यस्तद्वन्तु समाचरेत् ।
 न्युदोऽप्येवं यदा भुङ्क्ते प्राजापत्यं समाचरेत् ॥ २
 पञ्चगव्यं पिवेच्छुद्धो ब्रह्मकूर्चं पिवेद्विजः ।
 एकद्वित्रिचतुर्गात्रं दद्याद्दिग्वादशुक्रमात् ॥ ३
 शुद्रासं सृतकस्त्रावमभोज्यस्यावमेव च ।
 शङ्कितं प्रतिपिपासं पूर्वोच्छिष्टं तथैव च ॥ ४
 यदि भुक्तन्तु विप्रेण अन्नानादापदार्पा वा ।
 भ्रात्या समाचरेत् कृच्छ्रं ब्रह्मकूर्चन्तु पावनम् ॥ ५
 व्याख्येर्नकुलमार्जारैरवमुच्छिष्टितं यदा ।
 तिलदर्भोदकैः प्रोक्ष्य शुध्यते नात्र संशयः ॥ ६

शुद्धोऽप्यभोज्यं भुक्त्वा च पंचगव्येन शुध्यति ।
 क्षत्रियो वापि वैश्यश्च प्राजापत्येन शुध्यति ॥ ७
 एकपङ्क्त्युपविष्टानां विप्राणां सह भोजने ।
 यथेकोऽपि त्वजेत् पात्रं श्रेष्ठमन्नं न भोजयेत् ॥ ८
 मोहादा लोभतस्तत्र पङ्क्तावुच्छिद्यभोजने ।
 प्रायश्चित्तं चरेद्विप्रः कृच्छ्रं सान्तपनन्तथा ॥ ९
 पीयूषश्चेतलशुनवृन्ताकफलाशुचनम् ।
 पलाशडुं वृक्षनिर्यासं देवस्त्र्यं कवकानि च ॥ १०
 उट्टीक्षीरमविक्षीरमग्नानामुच्यते द्विजः ।
 विराजमुपवासी स्यात् पंचगव्येन शुध्यति ॥ ११
 मण्डूकं भक्षयित्वा च मूषिकमांसमेव च ।
 ज्ञात्वा विप्रस्त्वहोरात्रं वायकाग्नेन शुध्यति ॥ १२
 क्षत्रियो वापि वैश्यो वा क्षियावन्तौ शूचयन्तौ ।
 तद्वृष्टेऽपि द्विजैर्भोज्यं हस्तकव्येषु नित्यम् ॥ १३
 घृतं तैलं तथा क्षीरं गुडं तैलेन प्राञ्जितम् ।
 गत्वा नदतटे विप्रो भुञ्जीयाच्छुद्धभोजनम् ॥ १४
 अग्नानामुच्यते विप्राः सूतके घृतकेऽपि वा ।
 प्रायश्चित्तं कथं तेषां वर्ण्यं वर्ण्यं विनिर्दिशेत् ॥ १५
 गायत्र्या सहस्रेण शुद्धः स्याच्छुद्धसूतके ।
 वैश्यः पंचसहस्रेण त्रिसहस्रेण क्षत्रियः ॥ १६
 ब्राह्मणश्च यदा भुङ्क्ते प्राणायामेन शुध्यति ।
 अथवा वामदेव्येन सान्ना चैकेन शुध्यति ॥ १७
 शुष्कान्नं गोरसं क्लृप्तं शुद्धवेश्मन आगतम् ।
 पक्वं विप्रगृहे पूतं भोज्यं तन्मसुरवतीत् ॥ १८

आप्तकाले तु विप्रैः शूद्रगृहे यदि ।
 ममस्नापेन श्येत द्रुपदां वा शतं जपेत् ॥ १८
 दासनापितगोपालकुलमित्रार्द्धसीरणः ।
 एते शूद्रेषु भोज्यान्ना यन्वात्मानं निवेदयेत् ॥ २०
 शूद्रकन्यासमुत्पन्नो ब्राह्मणेन तु संस्कृतः ।
 संस्कृतस्तु भवेदासो ह्यसंस्कारैस्तु नापितः ॥ २१
 क्षत्रियाच्छूद्रकन्यायां समुत्पन्नस्तु यः सतः ।
 स गोपाल इति ज्ञेयो भोज्या विप्रैर्न संशयः ॥ २२
 वैश्यकन्यासमुत्पन्नो ब्राह्मणेन तु संस्कृतः ।
 आर्धकः स तु विज्ञेयो भोज्यो विप्रैर्न संशयः ॥ २३
 भाण्डस्थितमभोज्येषु जलं दधि घृतं पयः ।
 अकामतस्तु यो भुङ्क्ते प्रायश्चित्तं कथं भवेत् ॥ २४
 ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वाप्युपसर्पति ।
 ब्रह्मकूर्चोपवासेन यथा वर्णस्य निष्कृतिः ॥ २५
 शूद्राणां नोपवासं स्याच्छूद्रो दानेन शुध्यति ।
 ब्रह्मकूर्चमहोरात्रं श्वपाकमपि शोधयेत् ॥ २६
 गोमूत्रं गोमयं क्षीरं दधि सर्पि कुशोदकम् ।
 निर्द्दिष्टं यश्च गच्छन्तु पवित्रं पापनाशनम् ॥ २७
 गोमूत्रं कृष्णवर्णायाः श्वेताया गोमयं हरेत् ।
 पयश्च ताम्रवर्णाया रक्ताया दधि शोचते ॥ २८
 कपिलाया घृतं ग्राह्यं सर्वं कापिलमेव वा ।
 गोमूत्रस्य पलं दद्यादध्रस्त्रिपलमुच्यते ॥ २९
 आज्यस्यैकपलं दद्यादङ्गुष्ठार्धान्तु गोमयम् ।
 क्षीरं सप्तपलं दद्यात् पलमेकं कुशोदकम् ॥ ३०

गायत्र्या गृह्य गोमूत्रं गन्धद्वारेति गोम्रवम् ।
 आप्यावस्तेति च क्षीरं दधिक्वाप्तेति वै दधि ॥ ११
 तेजोसि शकभित्वाज्यं देवस्यैवा कुशोदकम् ।
 पञ्चगव्यञ्चैवा पूतं स्यापथेदग्निस्तुतिप्रौ ॥ १२
 आपोहिष्ठेति चालोच्य मानस्योक्तंति मन्त्रयेत् ।
 सतावरास्तु ये दर्भा अष्टिमात्राः शकन्तिपः ॥ १३
 एभिर्दृष्ट्य होतव्यं पञ्चगव्यं यथाविधि ।
 इरावती इदं विष्णुर्मानस्योके च श्रवती ।
 एतैर्दृष्ट्य होतव्यं हुतशेषं स्वयं पिबेत् ॥ १४
 चालोच्य प्रणवेनैव निर्माप्य प्रणवेन तु ।
 उहृत्य प्रणवेनैव पिबेच्च प्रणवेन तु ॥ १५
 यन्त्रगच्छिगतं पापं देहे तिष्ठति देहिनाम् ।
 ब्रह्मकृच्चो दहेत् सर्वं त्रयैवान्निरिवैश्वरम् ॥ १६
 पितृतः पतितं तीर्थं भाजने मुखजिः ॥ १७
 अपेयं तद्विजानीयानुक्ता चान्द्रायणं चरेत् ॥ १८
 कूपे च पतितं दृष्ट्वा शम्भुगालौ च मर्कटम् ।
 अस्थिचर्मादि पतितं पीत्वामिध्या अपो हिष्ठः ॥ १९
 नारस्तु कूपे काकश्च विड्वराहखरोदकम् ।
 गावयं सौमतीकश्च मयूरं खड्गकं तथा ॥ २०
 वेद्यान्नमाद्यैः सैहं वा कुर्यापं यदि मज्जाति ॥ २१
 तडागव्याथ दुष्टस्य पीतं स्यादुदकं यदि ।
 प्रायश्चित्तं भवेत् पुंसः क्रमेणैतेन सर्वशः ॥ २२
 विप्रः शश्वेस्त्रिरात्रेण क्षत्रियस्तु दिनद्वयात् ।
 एकाहेन तु वैश्यस्तु शूद्रो नक्षत्रेण शुध्यति ॥ २३

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 अपचस्य च शुक्लानं द्विजघ्नायुष्यं चरेत् ॥ ४३
 अपचस्य च यद्दानं दातुं चास्य कुतः फलम् ।
 दाता प्रतिग्रहीता च द्वौ तौ निरयगामिणौ ॥ ४४
 गृहीत्वान्निं समारोप्य पञ्चवज्रान्न वर्त्तयेत् ।
 परपाकनिवृत्तोऽसौ मुनिभिः परिकीर्तितः ॥ ४५
 पञ्चवज्रं स्वयं कृत्वा परान्नेनोपजीवति ।
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 गृहस्थधर्म्यो विप्रो ददाति परिवर्जितः ।
 ऋषिभिर्धर्मतत्त्वज्ञैरपचः परिकीर्तितः ॥ ४७
 युगे युगे च ये धर्मास्तोषु धर्म्येषु ये द्विजाः ।
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 ज्ञात्वा तिष्ठन्नृचः श्रेष्ठमभिवाद्य प्रसादयेत् ॥ ४९
 ताडयित्वा तृण्येनापि कण्ठे वावह्यं वाससा ।
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 अतिहृष्टश्च रुधिरं हृष्टमन्तरशोणिते ॥ ५१
 नवाश्मतिहृष्टं स्यात् पाणिपूराभोजनम् ।
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 सर्वेषामेव पापानां सङ्करे समुपस्थिते ।
 श्वतसहस्रमभ्यस्ता नायत्रीशमेधनं परम् ॥ ५३
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द्वादशीऽध्यायः ।

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 सशिखं वपनं कृत्वा प्राजापत्यत्रयं चरेत् ॥ ७
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 आग्नेयं वारुणं ब्राह्मं दायव्यं दिव्यमेव च ॥ ९
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 आपोहिष्ठेति तद् ब्राह्मं वायव्यं रजसा स्मृतम् ॥ १०
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 तत्र स्नाने भु गङ्गायां स्नातो भवति मानवः ॥ ११

आगार्थं विप्रमायान्तं देवाः पितृगणैः सह ।
 गडुभृता हि गच्छन्ति तृषार्ताः सल्लिखार्थिनः ॥ १२
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 तस्मान्न पीडयेद्वस्त्रमकृत्वा पितृतर्पणम् ॥ १३
 विधूनीति हि यः केशान् स्नातः प्रस्रवतो द्विजः ।
 आचामेदा जलस्थऽपि स वाह्यः पितृदैवतैः ॥ १४
 शिरः प्रावर्त्तकं बद्धा मुक्तकच्छशिखोऽपि वा ।
 विना यज्ञोपवीतेन आचान्तोऽप्यशुचिर्भवेत् ॥ १५
 जले स्थलस्थो नाचामेज्जलस्थश्च वह्निःस्थले ।
 समे स्मृष्टा समाचान्त उभयत्र शुचिर्भवेत् ॥ १६
 स्नात्वा पीत्वा क्षुते सुप्ते भुक्ते रथोपसर्पणे ।
 आचान्तः पुनराचामेदासो विपरिधाय च ॥ १७
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 पतितानां च सभाषे दक्षिणं श्रवणं स्पृशेत् ॥ १८
 ब्रह्मा विष्णुश्च रुद्रश्च सोमः सूर्याऽनिलस्तथा ।
 ते सर्वे ह्यपि तिष्ठन्ति कर्णे विप्रस्य दक्षिणे ॥ १९
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 अप्रशस्तं निशि स्नानं राहोरग्नौ दर्शनात् ॥ २०
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 सर्वे सोमे विलीयन्ते तस्मात् स्नानन्तु तद्ग्रहे ॥ २१
 खलयज्ञे विवाहे च संक्रान्तौ ग्रहणेषु च ।
 सर्वार्थां दानमेतेषु नान्यत्वेति विनिश्चयः ॥ २२
 पुत्रजन्मानि यज्ञे च तथा चात्यवकर्मणि ।
 राहोश्च दर्शने दानं प्रशस्तं नान्यथा निशि ॥ २३

महानिष्ठा तु विज्ञेया मन्त्रसमहरद्वयम् ।
 प्रदोषपश्चिमौ दामौ दिग्भत् खानमाचरेत् ॥ २७
 चैतदृष्टवितित्यच चवडाकः सोमविक्रयो ।
 एतांस्तु ब्राह्मणः स्रुष्टा सवासा जलमाविशेत् ॥ २८
 अस्त्रिस्रवनात् पूर्वं कृत्वा खानमाचरेत् ।
 अन्तर्दशादे विप्रस्य पूर्वमाचमनं भवेत् ॥ २९
 सर्वं नङ्गासमं तोयं राहुग्रहे दिवाकरे ।
 सोमग्रहे तथैवोक्तं खानदानादिकथ्यते ॥ ३०
 कुम्भपूतन्तु यत् स्थानं कुम्भेनोपसृज्येद्विजः ।
 कुम्भेनोदृततोयं यत् सोमधानसमं स्रुतम् ॥ ३१
 अग्निकार्यात् परिभ्रष्टाः सन्धोपासनवर्जिताः ।
 वेदं चैवानधोयानाः सर्वे ते दण्डाः स्रुताः ॥ ३२
 अस्माद्दण्डलभीतेन ब्राह्मणेन दिशेयतः ।
 अध्येतव्योऽप्येकदेशो वहि सर्वे न शक्यते ॥ ३३
 शूद्राभरसमुष्टस्याप्यधोयानस्य नित्ययः ।
 जपतो जुह्वतो वापि गतिरुक्ता न विद्यते ॥ ३४
 शूद्रानं शूद्रसम्पत्कं शूद्रेण तु सहासनम् ।
 शूद्राज्ज्ञानागमस्यापि ज्वलन्तमपि पातयेत् ॥ ३५
 सतस्तकपुष्टाङ्गो द्विजः शूद्रानभोजने ।
 अहं तां न विजानामि कां कां योनिं गमिष्यति ॥ ३६
 गृध्रो द्वादश जन्मानि दश जन्मानि शूकरः ।
 ऋयोगौ सप्त जन्म स्नादित्येवं मनुजव्रवीत् ॥ ३७
 दक्षिणार्धन्तु यो विप्रः शूद्रस्य जुहुयाद्विः ।
 ब्राह्मणस्य भवेच्छूद्रः शूद्रस्य ब्राह्मणो भवेत् ॥ ३८

जैनव्रतं समाश्रित्य आसीनो न वदेद्विजः ।
 बुद्धानो हि वदेद्वस्तु तद्वचं परिवर्ज्य वेत् ॥ ३६
 अर्हं भुक्ते तु यो विप्रस्तम्भिन् पात्रे जखं पिबेत् ।
 इतं देवस्य पित्राश्च आत्मानं चोपघातयेत् ॥ ३७
 भाजनेषु च तिष्ठत्सु स्नास्त्रि कुर्वन्ति वे द्विजाः ।
 न देवास्तृप्तिमायान्तिः निराशाः पित्रस्तथा ॥ ३८
 गृहस्थस्तु बहो युक्तो धर्ममेवायुचिन्तयेत् ।
 पोष्यधर्मार्थसिद्ध्यर्थं न्यायवर्त्ती सुबुद्धिमान् ॥ ३९
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 अन्यायेन तु यो जीवेत् सर्वकर्मवद्विजृम्भितः ॥ ४०
 अग्निचित् कपिला सत्री राजा भिक्षुर्महोदधिः ।
 दृष्टमात्रं पुनश्चेते तस्मात् पश्येत्तु नित्यशः ॥ ४१
 पराणिं कृण्वामाज्जीरं चन्दनं सुमणिं घृतम् ।
 तिलान् कृष्णार्जुनं छागं गृहे चैतानि रक्षयेत् ॥ ४२
 गवां शतं सैकट्यं यत्नं तिष्ठत्ययन्त्रितम् ।
 तत् क्षौद्रं दशगुणितं गोचर्म परिकीर्त्तितम् ॥ ४३
 ब्रह्महत्यादिभिर्मूर्खी मनोवाक्पापकर्मजैः ।
 एतद्गोचर्मदानेन मुच्यते सर्वकिल्बिषैः ॥ ४४
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 पुनरिच्छति तां गन्तुं विप्रमध्ये तु श्रावयेत् ॥ ५०
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 दानं पुण्यमहात्मा च प्रायश्चित्तं दिनत्रयम् ॥ ५१
 उपस्पृशेत् त्रिषवणं भग्नानद्युपसङ्गमे ।
 चीर्यान्ते चैव गां दद्याद् ब्राह्मणान् भोजयेद्दश ॥ ५२
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 अन्नं भुक्त्वा द्विजः कुर्याद्दिनमेकमभोजनम् ॥ ५३
 सदाचारस्य विप्रस्य तथा वेदान्तवादिनः ।
 भुक्त्वा च सुच्यते पापादहोरात्रन्तु वै नरः ॥ ५४
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 लक्ष्म्यं प्रकुर्वीत अशौचमरणे तथा ॥ ५५
 लक्ष्म्ये देव्यदुतचैव प्राणायामशतत्रयम् ।
 पुण्यतीर्थनार्द्रशिरः स्नानं द्वादशसङ्क्रया ।
 द्वियोजनं तीर्थयात्रा लक्ष्म्यमेवं प्रकल्पितम् ॥ ५६
 गृहस्थः कामतः कुर्याद्देतसः सेचनं भुवि ।
 सहस्रन्तु जपेद्देव्याः प्राणायामैस्त्रिभिः सह ॥ ५७
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 हृद्दारेषु तिष्ठामि भिक्षार्थी ब्रह्मघातकः ॥ ६०
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 एतेषु स्थापयन्नेनः पुण्यं गत्वा तु सागरम् ।
 दशयोजनविस्तीर्णं शतयोजनमायतम् ॥ ६२
 रामचन्द्रसमादिष्टं नलसञ्चयनञ्चितम् ।
 सेतुं दृष्ट्वा समुद्रस्य ब्रह्महत्यां व्यपोहति ॥ ६३
 यजेत वाग्धमेधेन राजा तु पृथिवीपतिः ।
 पुनः प्रत्यागतो वैश्व वासार्थमुपसर्पति ॥ ६४
 सपुत्रः सह भृत्यैश्च कुर्याद्ब्राह्मणभोजनम् ।
 गात्रैर्वैकशतं दद्याच्चातुर्वर्देषु दक्षिणाम् ॥ ६५
 ब्राह्मणानां प्रसादेन ब्रह्महा तु विमुच्यते ।
 सवनस्थां स्त्रियं हत्वा ब्रह्महत्याव्रतं चरेत् ॥ ६६
 मद्यपश्च द्विजः कुर्यान्नदीं गत्वा समुद्रगाम् ।
 चान्द्रायणे ततश्चीर्णं कुर्याद् ब्राह्मणभोजनम् ॥ ६७
 अमुदुत्संहितां गात्र दद्याद्विग्रेषु दक्षिणाम् ॥ ६८
 अपहृत्य सुवर्णन्तु ब्राह्मणस्य ततः स्वयम् ।
 गच्छेन्नुपलमादाय राजाभ्यासं वधाय तु ॥ ६९
 ततः शुद्धिमवाप्नोति राज्ञासौ मुक्त एव च ।
 कामकारकृतं यत् क्षान्नान्यथा बधमर्हति ॥ ७०

आसनाद्वनाद्यानात् सभाषात् सहभोजनात् ।
 संक्रामन्ति हि पापानि तैलविन्दुरिवाभसि ॥ ७१
 चाग्रायाणं वाक्कक्ष तुलापुरुष एव च ।
 गवाक्षैवानुममनं सर्वपापप्रणाशनम् ॥ ७२
 एतत् पाराशरं शास्त्रं श्लोकानां शतपञ्चकम् ।
 द्विनवत्या समायुक्तं धर्मशास्त्रस्य संग्रहः ॥ ७३
 यथाध्ययनकर्माणि धर्मशास्त्रमिदं तथा ।
 अध्येतव्यं प्रयत्नेन नियतं स्वर्गगामिना ॥ ७४
 इति पाराशरे धर्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

